THE UNITARIAN ADVANCE

A MONTHLY MAGAZINE OF PROGRESS IN RELIGION

Library of the
PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

JUNE 1915

"Speak unto this people that they go forward"

New York Chicago
San Antonio

Unity Hymns and Chorals

NEW EDITION, REVISED AND ENLARGED

A NOBLE SUCCESSOR TO A MUCH LOVED HYMN BOOK

Edited by Frederick L. Hosmer and William C. Gannett

This book is meeting the expectations of the old friends.

Single copies, 50 cents. By mail, 60 cents. Fifty or more copies, to one address, 45 cents each. Boxing and carriage additional. Please indicate whether by freight or express. Sample copies for inspection by church committee sent on approval, returnable if not desired.

SEND ORDERS TO

UNITY PUBLISHING COMPANY

ABRAHAM LINCOLN CENTRE
CHICAGO

CHURCH ART and MEMORIAL GIFTS and FURNISHINGS in WOOD METAL, STONE and MARBLE, ART GLASS, MURAL DECORATION, MOSAIC; etc., TABLETS to RECORD, MONUMENTS of SPECIAL DESIGN from Client's Instructions

Correspondence Invited. Ask for Illustrated Data and Photographs

J. & R. Lamb

Studios, 23-25-27 Sixth Avenue
NEW YORK

New York

Unitarian Headquarters

104 East Twentieth Street

Unitarian Books and Literature on Sale.

Subscriptions received for denomination periodicals.

Tracts and other descriptive literature for free distribution.

And always a cordial welcome for all visitors.

Miss Anna L. Wentz,
Clerk

THE UNITARIAN ADVANCE

GEORGE H. BADGER, Editor

ERNEST C. SMITH, Assistant Editor.

ASSOCIATE EDITORS:—John Haynes Holmes, Edgar S. Wiers, George R. Gebauer, Alson H. Robinson, Albert R. Vail, Frederick R. Griffin, Everett D. Martin, J. E. Williams, Charles P. Wellman.

CONTENTS FOR JUNE, 1915

		PAGE
Editorials		291
Anniversary Week at Its Four Score Years and Ten	*E. S. W.*	294
The Unitarian Church of Atlanta, Ga.	*Frank Lederle*	296
On the Firing Line	*E. H. Reeman*	299
The Modern Church and Social Justice: Should Clergymen Fight?	*John Haynes Holmes*	301
"Billy Sunday"	*Blanche Watson*	304
General Conference Program		305
Fellowship Notices		306
The Journey	*Harriet Lake-Burch*	306
The New England Letter		307
Western Conference News		310
Middle States Letter		313
Unitarian Pilgrimage		317
Southern Conference News		318
New Books		319

CONTRIBUTING EDITORS:—Rev. Thomas R. Slicer, of New York; Rev. Jabez T. Sunderland, of Poughkeepsie, N. Y.; Pres. Franklin C. Southworth, of Meadville, Pa.; Rev. Thomas Van Ness, of Boston; Rev. Wilson M. Backus, of Minneapolis, Minn.

SUBSCRIPTION PRICE:—One Dollar. Send remittance by check or money order, made payable to THE UNITARIAN ADVANCE, and addressed to the office of our Treasurer, 105 South Dearborn St., Chicago.

Office of Publication: MOUNT MORRIS, ILL.

NEW YORK, 61 East 34th Street. CHICAGO, 105 S. Dearborn Street.

SAN ANTONIO, TEXAS.

Entered as second class matter at the post office at Mount Morris, Ill.

Please—

Do not send letters about business—subscriptions, renewals, discontinuances, changes of address, advertisements, or complaints about non-delivery—*anywhere else* than to our business office, 105 South Dearborn Street, Chicago, Ill.

—o—

Do not send editorial matter—contributions for publication, "letters to the Editor," complaints as to editorial policy, or the like—*anywhere else* than to the Editor's office, Box 858, San Antonio, Texas.

—o—

You will save time, postage, and nervous energy on the part of all concerned, if you will help us by heeding this appeal.

—o—

News items are best to be sent directly to our Department Editors: Rev. E. C. Smith, 105 South Dearborn Street, Chicago, for the Western Conference; Rev. E. C. Wiers, Montclair, N. J., for the Middle States and Canada Department; Rev. Charles P. Wellman, Willis St., Dorchester, Mass., for New England; and Box 858, San Antonio, Texas, for the Southern Conference.

The Unitarian Advance

Formerly The Unitarian—Established 1906

Volume V JUNE, 1915 Number 10

WE BELIEVE it to be the duty of every person in America who appreciates and believes in the spirit dominant in the President of the United States, so far as his foreign policy is concerned, to speak out boldly and explicitly in avowal of that conviction. For these are days when it is very easy to be resolute on the other side; not so easy to be resolute on the side which the President represents. We believe that it is tremendously important, nevertheless, that the President's viewpoint shall prevail, and that those who agree with him take pains that it does prevail. The President's policy is peace—not at any price, not at the sacrifice of anything that is actually concerned in righteousness and justice and national honor—but peace as the supreme method of righteousness and justice and national honor, not to be abandoned until every other honorable and effectual method has been tried. We all have in us a lower instinct that prefers dramatic vehemency and brilliant aggressiveness to the ways of gentler persuasion. We all have native to us a liking to do something wrathful and something that hurts against the man or the power that has done something woefully wrong. We like to "hit back," irrespective of the question as to whether hitting back is going to do anybody any good, or further any principle of justice or right. For this very reason should we hail with honor the leader who calls us away from baser impulses to nobler national ideals. The voices of those who clamor with rash vehemence for sudden decisions at every issue, who shout for energetic action and strong national assertion, may easily become the popular voices among the people—wrath outrunning reason, and vindictiveness overleaping the wisdom of righteousness—until a nobler voice reveals the strength and the vigor and the courage of a worthier ideal. America may well rejoice in the quality of the manhood of him who holds so large responsibilities in the nation's name, at this critical time.

THE APPALLING disaster of the destruction of the Lusitania is chiefly significant in that it throws into lurid relief just what war really means. We enter into no discussion as to the exceptional factors involved—the seemingly radical departure from international "war tradition" involved in destroying a merchant vessel laden with non-combatants, given no warning or chance for rescue. The act of destruction involved direst cruelty—cold, deliberate, ruthless; it involved the slaughter of innocent women and children; it involved the death of many neutrals, in no wise concerned in the issues of war; it involved the dastardly incident of striking without giving opportunity for defence or escape; it was murder, butchery, piracy; we can think of no qualifying phrase which can honestly be used in mitigation of the full horror and iniquity of it all. Yet—say the worst about it that can be said—you are simply describing war, as war must be in inevitable essence. This tragedy brings to focus in dramatic glare precisely the thing which every battle-field and every military campaign involves. Every soldier forced to go to the front is an "innocent victim" in ultimate estimate; nine-tenths of the men fighting are "non-combatants" under normal conditions; the woe and the tragedy that falls on women and children from the slaughter that ensues on any battle-field are only more diffused, not less bitter, than that occasioned by the sinking of the great steamship. The percentage of neutrals that are forced to suffer costly and painful results of every war is an appalling percentage if honest reckoning could be made; and the method of fighting on every battle-field under most highly developed triumphs of war's skill which twentieth century civilization has made possible, is precisely a method of deliberate murder, dastardly taking advantage of every chance to strike a foe in ways that he cannot avert or escape. "Dastardliness" is the precise term to describe the most suc-

cessful achievements of modern military science; it is the "game"; and the last indignation-kindling detail of horror comprehended in the destruction of the Lusitania is but more successful application of the grim logic of war. Germany has scored logically in the great war game. Her issue with the world is the recognition of her right to fight that way. The logic of her war-method is incontrovertible—and for that reason the more barbarous and shameful.

* * *

THOSE who are in the game of war must play the game to the last incident of its ruthlessness. Peace talk in France or Germany or England just now is pitiably futile. It is absurd for anybody there to be about asking Russia to be a little more gentle, Germany a little more humane, England a little more thoughtful, as to its way of killing. From the viewpoint of any nation involved, it is folly, if not crime, to think of stopping until some results be assured which shall make the war worth while—something accomplished for the future which shall pay interest on the tragedy-investments of today. But for the nation which stands sane in a world everywhere else given to insanity, the tremendously important concern is to keep sane; to cling insistently to its principles of civilization in the midst of the mad resurgence of barbarism, and to hold with exalting consecration its responsibility for the peace-ideal—the ideal of human brotherhood, of reason triumphant over brutishness, of good will as the normal process of social, industrial and civic prosperity. We cannot afford to be driven into a corner, where we must become brutes instead of men; we cannot afford to be the dupes of any "nationality-tradition" which would force us to the processes of maniacal destruction. There are brute instincts in every soul of us that are quite too ready to catch the contagion of the world war-spirit, and to fondle pretty playthings of "honor," "pride" and "valor," which mean ultimately dishonor, brutish degradation and the ignoble cowardice of the dastard. We are all susceptible to the temptations of the time; and many there be to play the tempter's part for political or self-seeking motives. It is our notion that one thing that churches are for is to stand definitely true to the better ideal. Let us have the courage of our ideals; let us dare to be called weak and timid for righteousness' sake. Now is the time when a resolute church can score by not being afraid to be unpopular.

* * *

WE SPOKE last month of the significant influence which the war has injected into the cause of temperance, the world over. We are interested—and pained—to note a certain episode connected therewith amongst the clergy of England. Temperance in England is frankly recognized as a "war issue." There must be less drinking, or there will be less English efficiency on the fighting line, in terms of bombs and bullets if not in terms of English brawn. To meet this issue, king and war-minister, peer and parliamentary leader have resolved to offer personal example to the realm; they are pledged to use no intoxicants until the war is over. And it occurs to somebody, naturally, that here was a place where the clergy of the Established Church might help; for it is presumedly one of the advantages of an Established Church that it may spiritually exalt the better ideals of a people. It was therefore proposed that the clergy join with the King and ministry in this consecration of personal example in temperance. But the clergy balked; they would not stand for it. They deemed such personal sacrifice to be not justified. They were ready to preach real "temperance"—self-control is a superb ideal in spirituality. And they were ready to preach an exalted ideal of patriotism, which should impel young men to go to the front for the nation's cause, bravely accepting war's hazard, enduring war's inevitable hardships, and if need be, giving up their young lives in the hero's death for country's sake. What more could be asked of the Church or God in time of war? Personally, some prelates averred that their very health, perhaps their reverend lives, would be endangered if they changed their life-long habits of temperate use of wines and liquors. At any rate, such a matter should be left to the personal conscience of each minister. The church itself should put no hardships on its clergy. It might be necessary for men to die on the battle-field, and women to be bereaved at home; but clergymen should

not be asked to do extraordinary things, even during war time, which interfere with their normal custom of life. Which again makes some people wonder what some sorts of churches are for!

* * *

SURELY war-time is a significantly appropriate time in which to drive home the logic of a rational temperance movement. A great many of us believe that of itself moderate drinking is no evil. A majority of the world's most useful and efficient men and women have been moderate drinkers. There is an undoubtedly pleasant addition to the comfort and luxury of life in the reasonable use of so-called intoxicants which for multitudes of people brings no personal risk or degradation. Why should some factor of life's legitimate saisfaction be taken away from such people because the folly and weakness of other people lead them to make a curse of what intrinsically may not be a curse? Why should the stupid tendency of some people—(living largely in the slums)—to make a nuisance of drink, force other well-meaning people—(living on the right side of the city)—to be deprived of the blessings of drink? This is a logical way to talk, and there is some reason in it. A multitude of reasonable people habitually think and talk that way, and accept a universal custom of their class with easy conscience.

* * *

BUT now in a time when it seems wholly logical and reasonable to urge fine young men to give up their normal ways of life's prosperity, and shoulder guns to march straight into indisputable hells of war's grim hardships, with large risk that it means torturing death—why isn't it equally logical to ask average men of every class and age to give up one of their normal ways of Society's custom, and make a little sacrifice and endure a little personal discomfort, to help fight out a cause which probably would help the world in its triumph of progress and peace more than anything that can result from the victory of any army in Europe today? Intemperance is a great war issue in Europe; but it is a great peace issue with us in America. For we have to admit it: politically, industrially, socially, the world—and at any rate America—suffers more from the results of stupid intemperance than from almost any other one factor in modern civilization. We will not say that this evil is the root of all social and politically evils; temperamentally, we are not "prohibitionists," and find the method of reforming the world by legislative interference with personal custom not congenial to our philosophy of life. But facing a very real and palpable fact of human evil just as it stands—isn't it rather silly to allow finespun and academic theories of individual liberty and dainty and cherished rights of personal comfort and luxury to stand in the way of striking a decisive blow at a great curse, when so easily we all applaud all sorts of demands for personal sacrifice and infringement of the principles of personal freedom, because of the exigencies of war? Are there brave men who would valiantly go and fight for country in a war, the issues of which they dimly understand—yet who shrink from the courage of the sacrifice involved in a stand for a great moral issue—because they "cannot quite see" how it is going to help? The war spirit is a strange thing; but let's not be blind before it, and miss whatever factor of good it may haply bring in its train!

* * *

THE Presbyterians of New York are having another time of it over troublesome graduates from the Union Theological Seminary. These young men persist in imagining that they are Presbyterians—come knocking at the door for admission into the Presbyterian ministry—and yet persist in not being quite sure about the virgin birth, in coquetting with mitigating theories of Biblical inspiration, in harboring reservations as to endless Hell, and in taking all "punch" out of classic dogmas of election and retrobation by modern subtleties of interpretation. What is to be done about it? The majority of the New York Presbytery—which is not just like some other Presbyteries in all regards—are inclined to say, "Let's not do anything about it; let the boys go through; don't ask them too many embarrassing questions"; and trust to the mysterious dispensations of Providence that after a little active service these young men will either forget their heresies, or acquire

sufficient grace of discreteness not to make a nuisance of them. But there is a minority in the New York Presbytery, too; and a minority that has the courage of its minorityness may prove a very interesting thing. This minority insists on asking questions and making protests —and, what is worst of all, insists on getting into the newspapers. And so the annual scrap is on. We confess that we have a sneaking sympathy with the minority, though we know that they are all wrong theologically. Listen to their words of protest, as recorded in the N. Y. Times:

"Is this Presbyterian government? Is it not an into'erable scandal? Has not the time come for the General Assembly to visit the New York Presbytery officially and inquire what is its practice in licensing and ordaining candidates for the ministry? Is the Bible to be still our rule of faith and the law of the church, or are we to be dominated by an institution which has dethroned the Bible and put in its place the discordant guesses of fashionable rationalism?

"These burning questions are not new, but every year they become more serious. Every spring a new class of Union students enters the ministry taught by their professors to blue-pencil the Bible and punctuate its most sacred passages with interrogation marks. We pray that God may move the forthcoming Assembly to send a Committee of Visitation, composed of sound, trustworthy men, who will knock at the door of the Presbytery of New York and in no uncertain tones ask: Why is it that the repeated injunctions and warnings of the Assembly have for years been trampled under foot in contempt?"

* * *

A DEFENCE for the erring majority of the New York Presbytery by a leading clergyman of that city comes to focus in these words:

"Concerning the virgin birth, the Union graduates professed faith in the teaching of the evangelists of Christ's sinlessness and divine origin, but said that, while scholars were divided in their interpretations of this part of the narratives, they could not affirm the historic fact of the virgin birth, with the same positiveness with which they affirmed the historicity of other events of the Gospels; they by no means denied the historic fact of the birth in question."

We would be interested to know just how far these incipient heresies go with these interesting young men, just why certain factors in the historical statements of the gospel stories are held to have an inerrancy which others do not have, and just what theory of ethics as to credal subscription can hold these young men to Presbyterianism so long as the Westminister Confession remains unmitigated. But we realize, as most of these young men undoubtedly realize, that theology is not the chief business of the church today; and these men, we are sure, are not out so much to preach either orthodoxy or heresy, as a modern gospel of human progress and social integrity; and we do not care so very much if they have not yet discovered that the essential gospel for which they stand is precisely that which churches bearing the ominous name of "Unitarian" also stand for. For it is the distinguishing mark of most modern heresy not to be so much anti-Orthodox, as to be not interested in Orthodoxy—which is a saving distinction.

ANNIVERSARY WEEK AT ITS FOUR SCORE YEARS AND TEN.

ANNIVERSARY week is a greater bond of unity among our ultra-individualistic and ultra-congregational tendencies than we realize. Most of our Unitarian proclivities are centrifugal. Anniversary week introduces a centripetal influence and has a cohesive effect. Blessings on the man who first invented it well-nigh a century ago. Blessings on the women and the men who year after year make it so pleasant to those who come from afar. Many of us frankly wish that Boston Unitarianism had a saving touch of radicalism in its social vision and more than a bit of acceleration in its progressiveness, but we know that its denominational loyalty and its superabounding hospitality are measureless. Year after year nameless committees organize rarely effective methods, adequately financed, to provide hospitality for those who come from far away and to furnish the ever enjoyable midday refection at Bulfinch Place Chapel and the welcome Festival. They are a tie that binds.

The past few years have shown a marked gain in virility and robustness in our gatherings. The crowds that throng the meetings give the inspiration of numbers. The spirit is one of eagerness and alertness. We are fortunately losing our old complacency. We are willing to sit at the feet of any who can teach us. Our resources have been rapidly accumulat-

ing. The fifteen years of the leadership of President S. A. Eliot, which received recognition again and again during the week, have meant practically the quintupling of our material resources and the development of organizationn. One feels that we are in our Kitchener period. The munitions of war are ready. The recruiting is steady and sufficient. Every one is eager to go to the front. But the great ringing call has not yet sounded. We are not yet sure just where lies the line of battle front. But these eager spirits will not long seek in vain. Where there is the will, there is the way, and the will has been born.

A wise layman pointed out that the chief rewards of such gatherings are usually not from the double-starred features which promise most but frequently, perchance usually, come from the incidental and parenthetical portions of the program. In the last analysis, probably the chief value of such gatherings is wholly aside from all the public meetings in the personal contact of the workers from many fields and the intimate exchange of personal experiences. The business meetings of the American Unitarian Association were mainly administrative in their emphases. Four commissions reported. It was decided not to change the Unitarian name. Its incidental disadvantages are admitted, but no enkindling substitute has appeared. The Commission on Church Accounting has gathered valuable and needed material, which the local churches will study with profit. The Commission on Candidating made a notable suggestion, which passed unnoticed, that larger powers in this field be granted the Unitarian Association. The excellent report of the commission that proposed to elect the officers and directors through the local churches and conferences instead of at the annual meeting was discussed at length. Opinion seemed almost equally divided, but those who believed in the simpler way of having a Nominating Committee appointed by the President finally prevailed. To one democratically inclined it seems that this practically disenfranchises all who cannot journey to Boston for the May meetings and centralizes power still more by placing the appointment with the President instead of at present with the Nominating Committee. This problem is perennial, as we strive to reconcile democracy and efficiency. One longed for the prophetic note. The resolutions were timely and vigorous, but the discussion and amending of them became almost farcical, as every one seemed to want his exact shade of opinion expressed and no other.

Three subjects which came to the fore again and again were "Peace" and "Temperance" and " 'Billy' Sunday." Mr. Sunday is evidently regarded both as a duty and a privilege. To match his pseudo-gospel of bigotry and fear and hate with a vigorous proclamation of sweetness and light is felt to be a duty. To use the unexampled opportunity he offers for Unitarian propaganda is an opportunity and a delight. He is the best missionary Unitarianism has today. All the utterances on peace showed poise and sanity and were without compromise. Temperance came unexpectedly to the fore when the Unitarian Association went on record as favoring the anti-alcohol educational campaign and passed its only unamended and unanimous resolution for this; when the Temperance Society put itself on record as unanimously favoring National Prohibition and the suppressing of liquor advertising; and when both the National Young People's Religious Union and the Fellowship for Social Justice passed resolutions in favor of National Prohibition; and the open-air automobile stereopticon temperance meeting gathered from six hundred to a thousand people.

The Festival, as too often, ran to delightful persiflage. Congressman Samuel E. Winslow as presiding officer warned Unitarians that they were too self-complacent, too emotional, too high-brow. The Festival is probably the greatest single opportunity for a great word for Unitarianism. Year after year we go there hoping and expectant. And year after year we come away cheered, happy, friendly, but never thrilled or exalted. Is it only a family party?

The meetings of the societies, the women of the Alliance, the Young People of the Union, the Layman's League, the Fellowship for Social Justice, the Temperance Society and others are usually welling over with interest and frequently with excitement. The Free Religious Association is notable for the drive and fervor of its meetings.

The sermon dwelt on the great faiths

challenged by the war and turned from the temporal to the eternal. But a decade hence, when some student reads the records of this "Anniversary Week," he will have to look at its date again to be sure that it was the year of the greatest tragedy of the world's history and at the beginning of a new age. One wondered whether it did not fall under the characterization of the Divinity School address: "It could not be told from his sermon what age of the world he fell in." Too many of its utterances might have come just as well five years ago or year after next. But year by year there is a rising tide of desire to accomplish greater things, a more eager seeking of the way, a greater impatience with both past and present, a growing faith in the work we have to do. And we shall find the way.

E. S. W.

Unitarian Church at Atlanta, Ga.

The Unitarian Church of Atlanta, Ga.

By Frank Lederle.

"AN OUTPOST of Liberal Christianity," they called it in Boston, and well named, for it was five hundred miles to the nearest neighbor!

Several attempts had been made to establish a liberal church in Atlanta, that rapidly growing and aggressive center of the new South, but it was not until the early eighties, under the able and devoted leadership of Dr. and Mrs. George Leonard Chaney that these efforts were crowned with success. The task was not an easy one. Southern churches were still fettered by the Seventeenth Century orthodoxy of the deepest dye. No glad welcoming hands were outstretched to the newcomer by his ministerial brethren; on the contrary, he was looked upon as one outside the pale of Christianity who came

Rev. George L. Chaney.

to tear down and destroy the older ideals and beliefs. It was a reception that might well have chilled the ardor of the most enthusiastic missionary. And insomuch greater was the victory when in a few months' time the leaders of the new movement had won the esteem and respect of the community. For their work was not limited by narrow denominational lines, but included all good work that made for human betterment and righteousness. Atlanta, *today,* in her charitable and public institutions sees in fruition the seed sown by those earnest workers of 30 years ago.

Mr. Chaney came to Atlanta in 1882 and preached in various and sundry places, ranging in variety from the Turn Verein Hall to the United States District Court Room. Finally, after many delays and the overcoming of many obstacles, a meeting of those interested was held in Room 7, Kimball House, on March 27, 1883, when a constitution and covenant were adopted. All present and residing in Atlanta signed the covenant and constitution, thus uniting with the church and securing its formation, the name of the church to be "The Church of Our Father." There were twenty-six charter members, among them the writer. A committee was appointed to secure a church site with the understanding that the American Unitarian Association would advance the necessary funds. By the next meeting a report was read that purchase of a good site had been made for the new church. While the building was being completed, services were held in one of the schoolrooms of a large dwelling which was a part of the purchase of the church.

Fortunate as the new organization was in having for its founder an inspired and devoted leader, it was no less fortunate in having among its charter members and earnest workers one whose special talents enabled him to express in concrete form some of the ideals and dreams of the new movement. To Godfrey L. Norman, a Norwegian by birth, architect by profession, idealist by temperament, was given the task of designing and building the new chapel. It was decided that the building should be for temporary use to be followed in later years by a larger church to occupy the entire lot. The work was welcomed by the designer as a labor of love and into its execution was put much of the best that years of travel and experience had given him.

The dedication sermon of the chapel was held on April 23, 1884, under Mr. Chaney's direction and with the assistance of Reverends R. R. Shippen of Washington, D. C., Geo. A. Thayer, of Cincinnati, Ohio, C. A. Allen of New Orleans, and E. C. L. Brown of Charleston, S. C.

Mr. Chaney remained in charge of the Atlanta work until November, 1890, and was succeeded by Rev. W. R. Cole, who accepted the call of the church in July, 1891.

At a meeting of the church held on September 26, 1899, it was voted to accept an offer from the trustees of the Carnegie Library for the church and the entire lot. And so our first property passed out of our hands. During its fifteen years of existence the little church was particularly fortunate in having its pulpit filled by so many of the great and illustrious of the liberal faith. Its roster bears the names of James Freeman Clarke, Edward Everett Hale, Julia Ward Howe, Brook Herford, W. P. Til-

den, James De Normandie, Francis G. Peabody, Robert Collyer, George Batchelor, and many others of equal prominence.

The second building of the church was erected at the corner of Spring and Cain Streets during the ministry of Rev. Clarence Langston, and was dedicated November 16, 1900. Four ministers came and went after the resignation of Mr. Langston until Dr. J. Wade Conkling was called to be minister in January, 1912. They were Mr. Moore Sanborn, of New York, who came to the church in October, 1905, and resigned in August, 1906; Rev. Rush R. Shippen, who was called in October, 1906, and remained till June, 1907; Rev. A. T. Bowser, who accepted an invitation to become minister in August, 1907, and who resigned in May of 1908, and Rev. Jno. W. Rowlett, who came in the fall of 1909 and remained in charge until the fall of 1911.

Very soon the plans were laid to seek a new location for the church. In March, 1913, the property at Spring and Cain Streets was sold and a new site bought at 303 West Peachtree Street. The completion of a beautiful English Gothic structure of tapestry brick trimmed in stone and opened for worship on April 18, 1915, marks an epoch in the liberal church in Atlanta.

The building occupies a portion of a lot on the east side of West Peachtree Street between Kimball and Third Streets, contemplating the ultimate use of the entire lot by the installation of a parish house joining the church with an arcade. It occupies the low portion of the lot, ascending to the high level and conforms in a most natural way to the contours of the lot.

The building is constructed of dark red rough texture brick, trimmed with Bedford limestone and roofed with slate. It contains a basement and main audience floor and a small gallery. The basement consists of a Sunday school room, having a capacity of from 125 to 150, and adjoining this room is a well appointed kitchen for use in case of church entertainments. The building is heated by the warm air blast system.

The basement is entered directly from the street while the entrance to the main floor is approached by a winding walkway to the higher side of the lot, giving

Rev. Joseph Wade Conkling.

direct entrance to the vestibule of the main audience room. A stairway from the vestibule of the basement ascends to the vestibule of the main floor and continues to the gallery above, making a convenient entrance directly from the basement to main audience room.

The main audience room approaches in size a seating capacity of 200, and gallery over the vestibule approaches a seating capacity of 50. Facing the entrance and at the rear of the building is the chancel, flanked upon either side by the sacristy and organ loft.

The architectural style of the building is a development of perpendicular Gothic, influenced largely by the English small country churches. The interior has a wood wainscoting to window height, plastered walls, and exposed timber construction in the roof, with wood ceiling. The interior is finished in pine, stained to a medium brown. All furnishings and equipment throughout are special in detail, harmonizing in type and character in every particular with the design of the building. The floors of the main audience room and chancel are covered with a sage green Wilton carpet. The walls are tinted a warm gray. The windows

are glazed with cathedral glass in the main, with gray and buff tints, while the main front and predominant window feature is executed in art glass, paying tribute to Dr. and Mrs. George Leonard Chaney for esteemed and devoted service to Unitarianism in Atlanta.

The interim between the time of the first proposal for a new location and the actual completion of the new church was a time of great strain on the small group of workers. During all this time our minister, Dr. J. Wade Conkling, has ably held the people together, and with a board of trustees working harmoniously together and the counsel and assistance of Mrs. Conkling, under whose efforts a large part of the funds for the new church were raised, the new church has been completed free from debt, with an enviable future before it.

We are justly enthusiastic, as we are proud of the new edifice and every prospect in sight. Thus equipped, we see a new and larger opportunity to establish more firmly the work and cause of Liberalism in the city and state. It is the aim and purpose of the church to make this building a golden setting in which the sparkling jewel of true worship, unselfish service and spiritual life shall impress our community with the fact that this work upon which we have entered is none other than a forceful and precious contribution to our common humanity.

On the Firing Line

A Story of Aggressive Unitarian Evangelism in a Pennsylvania-Dutch Community.

By Rev. E. H. Reeman,

Lancaster, Pa.

TEN weeks of "Billy Sunday" in Philadelphia, 68 miles distant, and the prospect of a similar campaign in Lancaster itself to begin in March, prompted us at the outset of the year to plan a campaign of Unitarian evangelism, which while not intended as an actual counter effort would at least serve as an offset to the local revival and make plain to the public that popular revivalism does not represent the whole truth about Christian thinking and effort. Our plans, carefully laid to encompass things in the most complete way, included a week of preliminary meetings at which each night the minister of the Church of Our Father presented the Unitarian message in as positive and definite a manner as possible. Our special aim in these preliminary meetings was to get our message before the public in advance of the evangelist's arrival and to secure for that message the greatest possible publicity in the belief that if the people of the city could but be got to hear or read our message it would be psychologically impossible for them to listen to the evangelist's message in quite the same uncritical frame of mind.

The preliminary week of services was quite a success. Good congregations, composed for the most part of strangers to the church, gathered night after night, listened eagerly to the message and carried away large quantities of Unitarian literature, and in addition the newspapers gave us generous space and carried the message far and wide into the homes of the people, not only in the city, but throughout the surrounding county. Then we printed in our church calendar, and took care to have it reprinted in the press, a definite and uncompromising statement of our position in regard to revivals in general, and the reasons for our lack of co-operation in the local revival in particular—this still in advance of the evangelist's coming, about whose methods we had taken pains to acquaint ourselves in advance. It is a matter of interest and satisfaction that the statements made and the sentiments expressed in that article have since been confirmed by the best people of the city and by at least one of the local newspapers after actual experience with the revivalist in question.

Thus we prepared the way; it being

part of our plan to make our position perfectly plain before the evangelist's arrival and after his arrival, no matter what might be said, to ignore and avoid all further personal and direct references to the visiting evangelist and the local revival. At last the great day came, and heralded by brass bands and immense throngs of people, Dr. Stough arrived. Great crowds attended the first day's meetings at the tabernacle, the largest ever erected for the Stough Party. The same day the Unitarians held their usual Sunday services with good congregations, but no single allusion to the outburst of religious excitement in the city was made. Next day the people of Lancaster opened their newspapers to find, as was, of course, expected, large space devoted to reports of the first day of the great religious campaign, and to find also, which was probably not expected, right in the middle of the columns of revival "copy" a striking and unavoidable headline—UNITARIAN CHRISTIANITY—beneath which followed four inches of "copy" outlining the teachings of Unitarians and offering free literature to all applicants. Every day for the remaining six weeks of the revival campaign, in the same conspicuous place, and under the same arresting headline, the same amount of space was given up to "fresh-every-morning 'copy'" along the same lines. Now attention would be called to the striking pamphlet of Dr. Chas. Eliot on "The Crying Need for a Renewed Christianity," now to an arresting paragraph from Emerson's "Divinity School Address," now to the inhumanity of the doctrine of an everlasting hell, now to the historic antiquity of Unitarian doctrines, and now to the names of illustrious men and women who had been inspired in their labors for humanity by the "Religion of the Modern Spirit." Naturally it was not long before the revivalist felt it imperative to denounce the local Unitarian minister in unmitigated terms of abuse and to assail Unitarianism in the conventional terms of revivalistic denunciation. To all of this no single word of reply was made, save as one or two enthusiasts for fair play unconnected with the church saw fit to take up the cudgels on our behalf. So for two or three weeks. Then these headlines in the papers—"Unitarians to Wage Vigorous Campaign"—and particulars of two further weeks of special nightly meetings in the Church of Our Father conducted by Rev. E. A. Coil, of Marietta, Ohio, and Rev. Thos. P. Byrnes, of Erie, Pa., in the securing of whose services the American Unitarian Association had generously lent its aid. Less than fifty per cent of the churches of the city were numbered among the co-operating agencies in the revival campaign, but it was not long before the main interest of the reading public was divided between revivalism on the one hand and Unitarianism on the other. During the two weeks of the second series of our meetings, hard work and the kindly co-operation of the newspaper editors resulted in a pretty equal division of newspaper space as between the Stough Revival and the Unitarian campaign, and a stranger to the city could have hardly failed to feel that in the matter of religious interest there was but one choice, Unitarianism or Revivalism. Both Mr. Coil and Mr. Byrnes rendered yeoman service and won the sympathy and affection of all their hearers. Their services were well attended by strangers, many of whom we believe have been won to a permanent interest in our church, and in addition our own people were greatly encouraged and strengthened in their faith and effort. Something of the value of the campaign from the standpoint of general publicity may be gleaned from the fact that our paid advertisements, reaching a total constituency of upwards of 30,000 subscribers, occupied in all 500 inches of space, while the reports of our meetings and sermons in the news columns have exceeded 1,200 inches of space—some sixty columns, or eight or more full pages of newspaper publicity. It has been somewhat amusing to notice in one of the papers in particular a single column headline to the Stough reports, alongside the double column headline crowning, in no less than twelve issues, the Unitarian reports. At no time in the history of our little movement in this city has it received anything approaching the same public attention, and reports on all hands show that our definite and yet dignified stand for a saner Christianity has won us many friends, while greatly increased congregations and interest led us to believe that the fruits of our labors in this effort will be a cumulative harvest.

These lines are written not merely for the purpose of chronicling an effort but for the sake of stating a conviction—the conviction that the story here related indicates a form of missionary activity in which our churches might profitably engage quite extensively and with the prospect of a great general awakening of interest in Liberal Christianity as its result. The writer would like to see the Lancaster experiment tried out in some other community or communities where Unitarianism has already planted its roots and where there is less natural conservatism than in this locality. Why could not others of other churches make the venture of a similar experiment as an opening, say to the work of the coming fall? To dovetail a campaign of this sort on to the tail-end of an evangelistic revival, or to attempt it independently in some populous centre, is, I believe, about as profitable a piece of missionary work as we could engage in, and calculated to bring far-reaching results. We, too, have a message for the great unchurched throngs and through the pulpit and the press these I believe, might be reached very much more effectively than we are now reaching them. The heart of our common humanity is responsive no less, at least, to the appeal of practical commonsense and noble ethical ideals than to the clamours of a cheap vulgarity. The Lancaster church would be ungrateful indeed if it did not express its indebtedness in this special effort to the Joseph Priestley Conference for a donation of $50 towards its advertising expenses, and to the American Unitarian Association for accepting the responsibility for the travelling expenses of the two preachers at its special meetings. It is of interest to add that according to its own statements the campaign of the Stough Party in this city proved to be one of the hardest in its history and that the personal offering to the evangelist showed a marked decrease as compared with his receipts in other campaigns.

The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES.

SHOULD CLERGYMEN FIGHT?

THERE was a very lively controversy in the London press some weeks ago over the question whether ordained clergymen should become fighting soldiers. Many contributors to the discussion took the out-and-out position that clergymen were like other men from the standpoint of the common national life, and when that life was imperilled by foreign attack should take their place in the battle-line side by side with their fellows. Actors, lawyers, merchants, journalists—to say nothing of clerks, mechanics, and common laborers—are all enlisting in these days of peril. Why not ministers also? Is not the social duty of the hour as imperative for them as for other classes of men? Nay, are they not challenged to action as are no other citizens in the realm? For is it not to the clergy that we look for example as well as inspiration, for leadership as well as counsel? If the priest stays at home when every able-bodied man in the Kingdom is needed in the trenches, why may not all the rest of us stay at home? But if the priest, on the other hand, doffs his robe and dons the khaki, lays down his Bible and picks up the sword, will we not all respond and, "In His name," march bravely to the front?

To this very persuasive appeal, a two-fold answer was made in the course of the controversy to which I have referred.

In the first place, it was argued at great length and with a good deal of force, that the clergyman, as an ordained minister of religion, is charged with certain highly important spiritual functions which he alone can perform and which would be totally neglected therefore if he took up arms. To demand that the clergyman shall enlist as a soldier in the ranks is as absurd as to demand that the surgeon shall similarly enlist. We know, in the the case of this latter professional man, that his place is in the hospital, where he alone can give the skilled service required by the wounded and the sick. And exactly the same thing, in another field of activity, holds true of the min-

ister. He can do far better and more valuable work, either in his parish or as a chaplain, at home or abroad, than he can hope to do as a combatant. Indeed, this work which he can do, he alone can do; if he deserted this work in order to take his turn in the trenches, it will simply remain undone. This aspect of the question was well defined in a letter by Lord Selborne. "I think," he said, "that the clergy would be acting very wrongly if they turned themselves into soldiers and neglected those spiritual functions which they alone can perform, and which were never more needed than at the present moment, both by ourselves at home and by our fleets and armies. I believe that this is also the opinion of the vast majority of the laity of the Church of England, and I should be very much surprised if Non-conformists or Roman Catholics took a different view of the duty of their clergy."

More impressive, however, than this statement, is that which affirms, without equivocation or apology of any kind, the altogether unique and therefore separate character of the clergymen as an officer of the Christian church. In a true and honorable sense of the word he is "not as other men", on the contrary, he is a man set apart, not merely for the performance of certain special professional duties but also for the service of certain exalted spiritual ideals. He is a citizen of the Kingdom, very true; but, from the moment of his ordination, at least, he is first and foremost a citizen of a Kingdom which is not of this world. To this higher Kingdom of the spirit does he owe his primary allegiance. And utterly inconsistent with such allegiance is the taking up of arms against the people of another nation. An eminent London rector put this view with power, when he said, "At ordination we became official representatives of an international society—the church—and that involves foregoing the right to act in a purely national capacity, unless the church is to be robbed of its catholic witness precisely when that witness is most needed."

Now with these two points of view set forth in answer to the plea that the clergyman should enlist along with other citizens of a belligerent nation, I suppose that we would all of us find ourselves in pretty hearty agreement. Especially would we be inclined to sympathize with the affirmation that the clergyman is the dedicated representative of an international institution, and therefore a man who must be regarded, in his official character at least, as above and beyond the limitations of thought and action which are strictly national. Even in the hour when his own country is in dire peril of its life, must this man stand apart as the chosen mouthpiece of that God who "hath made of one blood all nations of men," and as the servant of that humanity which includes all those "who dwell on the face of the earth." This would seem to be elementary, from the religious standpoint at least. And yet—if we accept this principle as sound, are we not driven, by the sheer force of logic, to the acceptance of certain other principles which are equally sound, but which are not yet seen, or at least fully understood, of men?

Thus, at the very outset, I find myself wondering why, if a minister cannot himself enlist in the armies of England, or France, or Germany, because, as the ordained representative of an international society, he must "forego the right to act in a purely national capacity," this same minister should be permitted or even expected to persuade other men to enlist? It is very generally agreed, I believe, in England at least, that clergymen are excused from giving answer to the call to arms, so far as their own persons are concerned, partly because they have special duties to perform, as Lord Selborne points out, but even more because they are churchmen, spiritual witnesses, and thus, in the best sense of the word, not Englishmen but humanitarians. They stand for interests which transcend both in height and range the interests of the British Empire. And yet these very clergymen, thus exempted, are at this moment laboring day and night, if I am correctly informed, in tireless endeavor to persuade their friends, parishioners, men generally, to enter the ranks of England's soldiery! The call to arms is posted on the doors of the parish churches. The word of exhortation is spoken with fervor at the prayer-meetings and the Sunday services. I am in receipt of a church calendar from a London church which speaks with pride of the number of young men which it has sent to the front.

Only the other day I saw a picture of the Bishop of London, dressed from head to toe in a khaki, accompanied by the explanatory comment that this active priest thus arrayed himself that he might encourage enlistments in his diocese. Here, to my mind, is an inexcusable, and almost ludicrous violation of logical, and indeed ethical consistency. For how is a minister fulfilling his international obligations as "a catholic witness" by staying away from the battle-line himself, if at the same time he is doing all he can to keep that battle-line well filled with his own recruits? There is such a thing as fighting oneself—but there is also such a thing as sending a substitute. And to do the one thing, it would seem, is quite as much to "act in a purely national capacity" as to do the other. Such a condition is, in reality, of course, impossible. We cannot eat our cake and have it too. Even the ever-adjustable churchman cannot blow hot and cold at the same time. Either he must keep altogether outside the operations of war—as much apart from the recruiting office as from the trenches; or else, if he has any part in the war business at all, he must have a man's part. If he must help in the work of filling up the ranks of those who march to the front, perhaps to die themselves, but more particularly to see to it that some other men die, then by all means let him see to it that he fills an empty place in those ranks with his own body, before he asks another man to offer his body in his stead. To my mind, a minister should refuse to have anything to do with this hideous business of war, for the very good reason laid down by the London rector! But this most certainly means, if it means anything at all, that the minister must refrain from all action that encourages and helps on the prosecution of the conflict. He must not only not fight himself, but, like John Ruskin, he must do all he can to dissuade other men from fighting. His task is that of the ministry of reconciliation between warring nations and contending races—which means that he can offer no service of any kind on behalf of a belligerent people, but regardless of times, circumstances and conditions, "seek peace and pursue it!"

But there is a second consideration even more serious than this first! We are quite ready to agree, I have no doubt, that the minister of God, even in such a crisis as now confronts Great Britain, should not transform himself into a "fighting parson." How many of us, on the other hand, are ready to agree to the premises of which this principle is apparently a corollary—that the minister is a man apart, and thus a man dedicated to a kind of service from which other men may rightly be excused? This is the Catholic idea of the priesthood, both Roman and Anglican; but it is most certainly not the Non-conformist or strictly Protestant idea! Wholly in accord with what we regard as the spirit of the example of Jesus and with which we know to have been the custom of primitive Christianity, we believe that the minister is not a man set apart from the congregation through the assumption of a unique and distinctive character of sanctity, but on the contrary, a man set above the congregation for the performance of certain representative acts of worship and communion. Ordination, in other words, we regard not as a sacrament, but as an out-and-out method of practical expediency. The power of the priesthood, as Luther emphasized with splendid power in opposition to the dogmas of Medieval Catholicism, is to be found not in the exclusive ranks of any apostolic succession of ecclesiastical officers, but in the hearts of common men. "Behold what manner of love the Father hath bestowed upon us that we should be called the children of God." Each humbled soul is itself a witness of the Most High. Each separate man is an offspring of the universal Father. All are dowered with the supreme privileges of the divine inheritance, and all by the same token charged with the performance of the same exalted duties. Certain men may be appointed, and are of course appointed, by their fellows to teach, to preach, to pray, to organize, to administer. But such men serve only in a representative capacity. Members with all the rest of the *ecclesia*, they are simply lifted up for the moment, by virtue of common consent, for the convenient performance of duties which all are not fitted to perform and cannot, as a matter of fact, undertake together. But there is nothing in their appointment, or ordination, to differentiate them in sanctity, authority, privilege, or duty, from

their associates. All, priest and people alike, are committed to a common task, dedicated to a common ideal, charged with a common service of the Master, and all therefore "one."

Such is the conception of the ministry as held by the great mass of Protestants today! And what a light does this idea shed upon the problem which we are now considering! The clergyman undoubtedly is debarred from taking up arms to fight against his brethren of a foreign land. But if the clergyman, why not the people also? If the priest at the altar, why not the priest in the pew? Have we actually gotten to the time, after three hundred years of Protestant teaching, when one law of life is established for the minister and another and lower law of life for the parishioner? In the Anglican or Roman church this may be entirely possible, and no consistency of doctrine be sacrificed. But surely not in the great sects of non-conforming Protestantism! Here minister and people, in all social duties as in all individual pieties, must stand or fall together. If the people may march to the front in defense of the nation, then surely the clergyman may also. Nay, in such case, he must be the first, and not by any means the last, to go! But if, on the other hand, the clergyman may not thus enlist, because forsooth he is the representative "of an international society" and must therefore forego "the right to act in a purely national capacity," the same high obligation rests upon the members of his flock. Every disciple of Christ, be he lay or clerical, is pledged by all things holy to the service of the Master's gospel of love. Every member of a Christian church, again be he lay or clerical, is a representative of "an international society," and thus debarred from the service of national, as opposed to humanitarian, interests. From the logic of the Christian gospel, there is no escape for anybody. No man can serve two Masters. Either he must draw the sword and slay the brethren, or he must remain at peace and love the enemies of the state. If we would fight and thus be of this world—so be it! But in heaven's name, let us be honest about such service. Let us not go into battle with a cross upon our breast, a blessing on our head, and a prayer to Christ upon our lips. Let us be as honest as brave Feronius in George Bernard Shaw's *Androcles and the Lion,* who, when he found that the gospel of love was simply too much for his gladiatorial passions, abandoned the cause and joined himself openly to the Pretorian Guard. If, on the other hand, we would be true, then again, in heaven's name, let us be wholly true. In war as in peace, in pew as in pulpit, let us "live at peace with all men," and thus provide that, so far as we are concerned, there shall be no strife "between thee and me!" This is the duty of the true priest, by virtue of his office. But so is this also the duty of the true Christian layman, by virtue also of his office. We are all one—therefore must we all heed the injunction of the Christ—"Follow me!"

Plainly there is more in this controversy about "fighting clergymen" than we might at first imagine. The logic of the argument, which would relieve ministers of the obligation of enlistment, becomes positively embarrassing when a nation is at war. Is it not possible, that by virtue of just such embarrassments as this, Christianity will some day see the truth, and, seeing, have the courage and wisdom to rise to the fullness of the measure of the stature of Christ?

"BILLY SUNDAY."

Editor of the UNITARIAN ADVANCE:

DR. CROTHERS' sermon in the *Register* of March 18th emphasizes the fact that it is possible to look for results of the Billy Sunday revivals, not only here in Boston but in the Unitarian denomination itself.

An editorial in the *Christian Register* a few weeks ago, suggested that possibly we liberals "had been trying too hard to keep our modern tools intellectually bright, rather than run the risk of dulling them in the rough soil of the workaday world," and now Dr. Crothers registers his protest against the "uniform and conventional" and says plainly, "that we can get up a revival of religion and that we ought to wish to do so." And by the way, he points out the fact that the word "revival" simply means mobilizing one's forces. This may come as a revolutionary thought to many, but why should we not wish to enlarge our sphere of influence? Someone has said,

"Never be an 'anti,' be a 'pro.'". It has occurred to me that our anti-Billy Sunday attitude has not been wholly to our credit.

In recent issues of the *Register* and the ADVANCE I see evidences on the part of some of our people, of a desire to be fair to Mr. Sunday, but nowhere, an intimation that we realize how near we ourselves have come to the line of criticism and condemnation that, sooner or later, spells spiritual death.

It seems to me that in some quarters our attitude towards this man is characteristic of an intolerance that, as a denomination, we have in a much greater degree than we realize. Along with this lack of tolerance, we, at times, exhibit a surplus of superiority and an almost entire lack of friendliness that in a denomination that emphasizes the "Brotherhood of Man" is hard to understand.

These are general statements, and based only on what evidence has come to my notice, but they are, I believe, not undeserved in some quarters, if I may judge by recent articles from various Unitarians that have found their way into print, and the comments and opinions of some of my Unitarian friends.

Of what use is it for one to emphasize the teachings of Jesus in preachment and print, and forego them in thought and act? But is not that just what many Christians of various denominations, including ourselves, have been guilty of doing with regard to Mr. Sunday?

Why need we Unitarians care what he says about us, only so far as we wish he could be brought to see that what he says is unchristian and undeserved and untrue? Why should we not be truly liberal in thought and word and act, and be tolerant of him for our own sake; for is he not a powerful soul, though as yet an undeveloped soul, making serious mistakes and glaring ones, but doing good work, let us say, God's work?

It should be easy to understand that it is not to the likes of us "that the man addresses himself, and to feel with the thousands of our evangelical friends who approve of him, that there are those in every large city—mostly the unchurched—who need just what he has to give and can best understand it in just the way he offers it.

He speaks a different language from what we do, his theology is all wrong; but he is bringing salvation to thousands—and as one of our own preachers has said, "To give salvation to those that are in need is man's greatest service to his fellows." After all, is it not a great mistake to assume that one cannot do real religious work without a certain theological scheme? Why should we believe that we can limit God's manifestation through any person in order to make that manifestation conform to what we see as truth? We all realize that men require different methods to draw them to God. Why should we dare to say, because we cannot see the guiding hand, that it is not there.

Mr. Dieffenbach, in a sermon delivered recently, says, "Let Mr. Sunday alone, for it is such as he who give us excellent opportunity to test the measure of our faith." If, as Mr. Dieffenbach says, "Billy" Sunday is a "making-ready man," like John the Baptist, and if, as Mr. Summerball points out, he is one of the assets of the liberal religion, the more people he makes ready to accept our faith the better for them and for us. As a recent editorial in the ADVANCE puts it, "To the degree in which he is presenting to thinking men and women an irrational and theologically unethical scheme of grace, he is forcing upon us the responsibility of giving the world something, better, in a form which the world can assimilate."

It is undoubtedly true that Mr. Sunday has set all sorts of people thinking about religion as they have never thought of it before, and why may not some of us Unitarians come out from behind our intrenchments of tradition, superiority and convention, and profit by the awakenment?

If we are not yet ready to accept Dr. Crothers' advice to go and do likewise, at least let us not sit in judgment upon Mr. Sunday. If it be true that "the responsibility of tolerance lies with those who have the larger vision," let us, if we cannot be appreciative, be tolerant, and "see good, give thanks for good, and speak good," and if he does not profit thereby, we surely shall.

Boston, April 15, 1915.

BLANCHE WATSON.

GENERAL CONFERENCE PROGRAM.

At San Francisco, Cal., August 25th to August 29th.

Tuesday, August 25th.

4:00 p. m.—Meeting of the Council, Hotel Normandie.

8:15 p. m.—Opening Service, First Unitarian Church, Conference Sermon by Rev. Samuel A. Eliot, D. D., President American Unitarian Association, Boston, Mass.

Wednesday, August 25th.

9:30 a. m.—Morning Prayers at First Unitarian Church.

10:00 a. m.—Address by the President of the General Conference, William Howard Taft, LL. D., New Haven, Connecticut.

10:25 a. m.—Election of Assistant Secretaries and Appointment of Committees.

10:35 a. m.—Report of the Council by the Chairman, Rev. Minot Simons, Cleveland, O.

11:00 a. m.—Address by Rev. George R. Dodson, Ph. D., St. Louis, Mo. "The Service of Theological Thought to the Religious Life."

11:45 a. m.—Discussion.

12:30 p. m.—Address, Henry M. Williams, Esq., Treasurer, American Unitarian Association, Boston, Mass.

12:50 p. m.—New Business.

Adjournment.

1:30 p. m.—Laymen's Luncheon; Luncheon of the National Alliance of Unitarian Women; Minister's Luncheon.

4:30 p. m.—Reception to the General Conference in charge of the National Alliance of Unitarian Women.

8:15 p. m.—"The Everlasting Necessity of Religion": 1. "In Personal Experience," Rev. Paul R. Frothingham, Boston; 2. "Organized," Rev. Albert R. Vail, Urbana, Ill.; 3. Rev. Mearle St. Croix Wright, D. D., New York.

Thursday, August 26th.

9:30 a. m.—Morning Prayers at First Unitarian Church.

"Latent World Peace Forces in the Churches":

10:00 a. m.—Rev. Charles W. Wendte, D. D., Secretary of the Department of Foreign Relations of the American Unitarian Association, Boston, Mass.

10:30 a. m.—Rev. J. Estlin Carpenter, D. D., Manchester College, Oxford, England.

11:00 a. m.—David Starr Jordan, LL. D., Chancellor, Leland Stanford University, Palo Alto, Cal.

11:30 a. m.—Discussion.

12:00 m.—Report of Committee on Ministers' Salaries, Prof. Henry W. Foote, Harvard Divinity School, Cambridge, Mass.

Discussion.

1:00 p. m.—Adjournment.

2:30 p. m.—Meeting under the Auspices of the Unitarian Sunday School Society, William Howard Taft, LL. D., President of the General Conference, presiding.

Address—David Starr Jordan, LL. D., Chancellor, Leland Stanford University, Palo Alto, Cal.

Address—Rev. William I. Lawrence, Secretary, Department of Religious Education of the American Unitarian Association, Boston, Mass.

4:00 p. m.—Meeting under the auspices of the Young People's Religious Union.

8:15 p. m.—General Topic, "Democracy, the Goal of Social Progress":* 1. Hon. Wm. Kent, Kentfield, Cal.; 2. Prof. Anna Garlin Spencer, Meadville Theological Seminary, Meadville, Pa.; 3. Rev. Richard W. Boynton, Buffalo, N. Y.

*Uncertain.

Friday, August 27th.

9:30 a. m.—Morning Prayers at First Unitarian Church.

10:00 a. m.—Address, "Intellectual Enthusiasm and the American College," President William T. Foster, Reed College, Portland, Oregon.

Discussion.

10:45 a. m.—Recommendations of Commission of 1913 on Ordination of Ministers.

Discussion.

11:15 a. m.—Report of Committee to Consider Receiving Ministers from other Commissions, Henry W. Sprague, Esq., Buffalo, N. Y.

Discussion.

12:00 m.—Business Session.

1:00 p. m.—Adjournment.

2:30 p. m.—Meeting under the Auspices of the Unitarian Fellowship for Social Justice.

8:15 p. m.—"The Unitarian Proclamation": 1. Rev. Samuel R. Maxwell, Boston, Mass.; 2. Horace Davis, LL. D., San Francisco, Cal.; 3. Rev. Samuel M. Crothers, D. D., Cambridge, Mass.

Announcements.

Headquarters will be at the First Unitarian Church, San Francisco.

On Thursday evening, August 27th, an overflow meeting will be held in the First Unitarian Church, of Oakland, under the auspices of the General Conference for the benefit of the large Unitarian population on the East side of the Bay. The speakers will be announced later.

Saturday, August 28th, 1915.

First Unitarian Church, Oakland, Cal., National Federation of Religious Liberals. Morning, Afternoon, Evening.

Topics: "Interdenominational Fellowship and Co-operation." "Sympathy of Religions, Inter-racial Justice and Good Will." Prof. J. Estlin Carpenter, D. D., Rabbi Meyer, Dr. G. R. Dodson, Dr. D. I. Jordan and others will speak.

General Conference of National Alliance of Unitarian Women on Methods of Work.

Ithaca, N. Y., the First Unitarian Society: Rev. Howard A. Pease, of Wheeling, W. Va., has accepted the call to the ministry of this church, unanimously extended to him on March 23rd and will enter upon his work on May 1st.

THE NEW ENGLAND LETTER

ANNIVERSARY MEETINGS.

As many a delegate to the Anniversary Meetings is speeding homeward, some spending this glorious moonlight night on the Fall River boat, others tucked away in the sleeping berth of a northward or westward speeding train, I take up my pen to chronicle something of the events and the spirit of the week. 'Twere better to let the story lie fallow, but the Editor says, "Tonight!" Besides, many readers will be anxious to hear. How strangely things turn. Not so long ago it was the writer's portion to be waiting for news way off beyond the Mississippi. But never more than at these anniversary occasions do we think of you. O pioneer brothers and sisters. What would it mean to you to attend a Berry Street conference! What would it mean to you to see nine hundred eager Unitarian Alliance women crowding Dr. Hale's old church, or to be cheered by the joy of a Unitarian festival! Still, there are compensations of your own, and now that the cry is "Westward ho, for the conference"—we may be the anxious waiters for fellowship news and you the participants of that splendid occasion!

One cannot begin to tell all that happened and all that was felt. Morning, afternoon and night had their functions, beginning with the Fellowship meeting on Sunday and ending with President Lawrence's benediction on Friday as the Sunday school sessions came to a close. Earnest appeals to deep convictions and high endeavors, the joyous good fellowship and renewal of old acquaintances, the consideration of business and election of officers, the informal reception at the First Parish, Cambridge, the daily uplift at King's Chapel, the festival, the luncheons at Bulfinch Place Church—who shall forget them? Then, too, the weather man was good to us, the reporters more eager than usual, greater numbers present than anticipated —what more could we desire?

The chief interest in the meeting of the American Unitarian Association developed over the proposed amendments to the by-laws. The result was as follows: Article II was amended to the effect that a church or society may not use the *same money contribution* to secure *both* the creation of life members and the delegate representation such as is prescribed in Art. III. Article III was amended to the effect that delegates sent to the annual meetings must be chosen at some *regular* meeting of the church to be represented, and not by haphazard methods. After animated debate, the amendment to Article V relating to the nomination of directors was not accepted, and in its place a vote was passed offered by Mr. Ware of Fitchburg, Mass., authorizing the annual appointment by the President of a Nominating Committee of five members to prepare an official ballot; further that the names of additional candidates should be placed upon such a ballot when presented by a petition of fifty persons, of whom not more than five may be of any one church; furthermore, that such Nominating Committee this year should be chosen from those remaining from last year's committee and those proposed this year.

Rev. Edward Cummings gave notice of a proposed amendment to change the tenure of the President's office from one to five years. In the afternoon debate was again stirred over the resolutions which were reported by the Business Committee, and which are printed on another page. They reveal the missionary and social temper of the meeting. Together with the annual reports of the Secretary and the President, which were enthusiastically received, addresses on work in the Southwest, in Colorado and in New England, reports from the Committees on Candidating and Church Accounting and the adverse report offered by ex-President Eliot in regard to changing the Unitarian name (which was greeted with prolonged applause), the ninetieth annual meeting was far from uninteresting. The attendance of delegates and members seemed larger than usual (664 ballots were cast), and with but few scattering votes the official ballot was elected.

Perhaps the surprise of the week was the Unitarian Temperance Society, which, in spite of the one rainy afternoon of the week, well filled Arlington Street Church and was declared by its ex-President, Dr. Crooker, to be the largest and most enthusiastic meeting ever held by that society! Without a dissenting voice, a resolution was carried endorsing national prohibition, and was greeted with applause from all over the house. The same officers were re-elected, and then came ringing addresses by Rev. John Haynes Holmes, Dr. Joseph H. Crooker and Rev. Edgar S. Weirs, President of the society.

Likewise the meetings of the Unitarian Fellowship for Social Justice were better than ever! According to custom, it is the Fellowship's privilege to fire the opening gun for the week, and it resounded well this year in the addresses of Rev. Elizabeth Padgham of New Jersey, who spoke on the woman question, and Rev. Everett Martin of Iowa, who presented the new ideals governing religion and life. Strange to say, the week closed with almost identical thoughts in the address of Dr. Randall of New York, speaking before the Sunday school meeting on the topic "The New Social and Ethical Emphasis Demanded in Religious Teaching by the Present Crisis." The extra meeting of the Fellowship this year on International Justice, though it came when the ministers and the Alliance workers were gathered at their respective meetings, yet drew an audience of two hundred and became actually enthusiastic!

The resolutions adopted at the business meeting are printed elsewhere.

It goes without saying that the Alliance meetings were most happy. Overflowing numbers, high spirit and devotion, the addresses of Dr. Crothers and Mr. Holmes, the reports of officers, the words of Miss Edith G. Pecker, a former Methodist missionary, but who now, an ardent Unitarian convert, goes to China as a Unitarian missionary with the Godspeed of the Alliance women, manifested by an enthusiastic rising vote and their financial support, the discussion concerning the young people and their

relation to both the Junior Alliance and other young people's organizations, the report of social service of our Canadian women among the families whose men have gone to the war, and much more that might be chronicled, made the meetings long to be remembered. And, by the way, ladies: Why not Tremont Temple or Ford Hall next year?

So the week went by. The young people overflowed the spacious accommodations of the new Second Church; the Sunday School Society counted theirs as among the best of all their meetings, with increased attendance; the Berry Street Conference was magnificent with the wonderful appeal of Dr. Wright to get close to the sources of power; the Unitarian festival, always joyous under the management of its genial presiding officer, Hon. Samuel E. Winslow, quite surpassed itself and meetings that I have not and cannot chronicle contributed their inspiration to the week.

Were you there? Or were you not there? Never mind. For us all in the joy of comradeship let me quote this stanza of Mr. Emerson's, which, with its poetic truth and beauty, binds us together:

"Be of good cheer, brave spirit; steadfastly
Serve that low whisper thou hast served; for know,
God hath a select family of sons
Now scattered wide through earth, and each alone,
Who are thy spiritual kindred, and each one
By constant service to that inward law,
Is weaving the sublime proportions
Of a true monarch's soul. Beauty and strength,
The riches of a spotless memory,
The eloquence of truth, the wisdom got
By searching of a clear and loving eye
That seeth as God seeth. These are their gifts,
And Time, who keps God's word, brings on the day
To seal the marriage of these minds with thine,
Thine ever'asting lovers. Ye shall be
The salt of all the elements, world of the world."

CHARLES P. WELLMAN,
Dorchester, Mass.

RESOLUTIONS ADOPTED AT ANNIVERSARY WEEK.

BY THE AMERICAN UNITARIAN ASSOCIATION.

The American Unitarian Association, at its ninetieth annual meeting, rejoices in the efforts of the President of the United States to uphold the moral and spiritual integrity of the nation, to safeguard the lives of our citizens, and to maintain peace.

RESOLVED, That we believe that the time has come for a more aggressive missionary policy for our denomination.

Therefore, we recommend that the officers of the American Unitarian Association take necessary measures to enter into col'aboration with the parish churches, to the end that the missionary work of a local sort may be done as far as possible by the co-operation of the ministers of neighborhood localities.

This Association has viewed with profound satisfaction the efforts of the President to maintain a strict and consistent neutrality in the present war and devoutly hopes that such neutrality may continue, to the end that these United States may take the lead in a league of the nations by which war, with its accompanying horrors, may be finally abolished.

Since there is at the present time a special interest in religious questions, and since the current revivalism is setting forth a crude and false doctrine and is attacking Unitarians and what the name Unitarian represents; and since wars and general disturbances are stirring the minds of people here and abroad to consider more carefully the fundamental things of thought and life;

RESOLVED, That we make special efforts during this year to meet this need and opportunity by more directly and zealously studying and teaching the principles of our faith; by employing men and women in places where Unitarianism is unknown or misunderstood; by reaching out into the neighborhoods about our established churches with special meetings; by entering more aggressively upon work in our churches; by printing tracts suited to the peculiar needs of the time; by encouraging the writing and printing of books on timely subjects treated from our point of view; by making grants of money as far as funds permit to local enterprises for spreading our ideas; and by any means which the officers and agents of the American Unitarian Association or other workers can devise to increase during the year an interest in the sane and beneficent religion which is committd to our care.

RESOLVED, That we express our hearty commendation of the anti-alcohol educational campaign that seeks to inform everyone of the new stand taken by science and industry against all alcoholic drinks; that we commend to our churches and people a participation in so desirable an education and express our hearty sympathy with the aims and work of the Unitarian Temperance Society.

RESOLVED, That we note with pleasure the continued and extended co-operation between the American Unitarian Association and the Meadville Theological School, evinced by the holding at the school this summer of the two institutes of Religious Education and the Church and Social Service; and

RESOLVED, That we heartily approve of the movement and recommend that our churches make every effort to avail themselves of this exceptional opportunity for increasing parish efficiency.

BY THE UNITARIAN FELLOWSHIP FOR SOCIAL JUSTICE.

RESOLVED, That the Unitarian Fellowship for Social Justice denounces the moving picture play, "The Birth of a Nation," as a disgraceful attack upon a great and worthy body of our fellow-citizens, and welcomes every effort to expose its character and correct its influence.

RESOLVED, That the Unitarian Fellowship for Social Justice at its annual meeting endorses as a matter of individual justice equal political opportunity for men and women.

RESOLVED, That this Fellewship commends

the new life and vigor of the Unitarian Temperance Society and its stand for national prohibition.

RESOLVED, That the Unitarian Fellowship for Social Justice commends the UNITARIAN ADVANCE to its members as a publication worthy of support through individual subscription and through recommendation to others both within and without the Unitarian body.

RESOLVED, That the Unitarian Fellowship for Social Justice sends its greetings to the Hon. Frank Walsh, chairman of the United States Industrial Commission, and rejoices in his wisdom and courage in pursuing a relentless investigation of the Rockefeller interests and the Colorado strike.

RESOLVED, That we endorse and approve the following statement of the Anti-Enlistment League:

"In view of the fact that the advocates of armament are gathering in leagues of defense those who hold themselves ready to serve their country by killing other men, it seems that the time has come for a roll call of those of us who are prepared to serve our country by a refusal to engage in or endorse the murder called war.

"The establishment of a new peace society is not contemplated, but rather the banding together in a personal policy of those whose opposition to war has become unconditional. Women, as well as men, are invited to enroll as refusing their approval to enlistment; but we ask the support of no persons who have not carefully weighed the arguments concerning war, both offensive and defensive."

TELEGRAM TO PRESIDENT WILSON.

The Unitarian Fellowship for Social Justice desires to express its earnest appreciation of the noble humanitarian spirit in which your administration met the grave problems of state arising from the sinking of the Lusitania, and to express its confidence in you and lead our nation in the way of justice and peace.

CHURCH NEWS FROM MAINE.

The following news item lately appeared in one of the Augusta papers:

"The late Miss Peninnah Judd provided in her will for two bequests to the Unitarian church of this city, one of $5,000 in the name of her brother, the late Sylvester Judd, formerly pastor of the church, and of herself for a parsonage fund, the other of $1,000, of which the income is to be used for general church purposes. Miss Judd was always a generous contributor to the church, and through these bequests her interest will be felt each year as the years go on. The church is now free from debt. By the recent renovations of the church, it has almost a new building. It has also the new finely equipped parsonage on Green Street. Its minister, Rev. Paul S. Phalen, is very much liked and is growing in influence in the community. The church has been growing strong in recent years and is now splendidly equipped to do its work."

At Castine, the church attendance and Sunday school attendance has been excellent all through the winter—the average attendance of the latter being 80 out of a possible 112. The Boy Scout troop have 37 members, with four patrols and a Scout band, which was engaged to play for Memorial Day. The Camp Fire Girls also prospers and has a new guardian. The Alliance and Men's Club report interesting and well attended meetings. Rev. Joel H. Metcalf recently gave a lecture on "The Growth of Worlds," the expenses of which were paid from the "Hawes Fund." The church has lost a staunch friend in the death of Miss Margaret Abbott, but her influence will be perpetuated by her gift of $1,500 to the A. U. A., the income of which is to be used in the support of the work in Castine as long as there is preaching.

At Farmington the Alliance, in May, held its twentieth May fair, one of the most successful in its history. Music Hall was handsomely draped in pink and green, festooned with lilacs, with rustic boxes of flowers on the balcony rails and stage. The needlework tables were arranged in seven divisions to represent the seven ages of woman—the Baby's, the Girlhood's, the Sweetheart's, the Bride's, the Matron's, the Spinster's and the Grandmother's tables. Besides these, there were the candy table, food table, ice cream booth, tea and punch tables. Each afternoon of the fair eight girls gave a beautiful streamer drill and Maypole dance. On Thursday evening two plays were given, a musical extravaganza by John Kendrick Bangs. "The Worsted Man," in charge of Mr. Henry P. White, editor of the Franklin Journal, who ably played the title rôle, supported by an excellent cast, and a farce by the same author, "A Proposal Under Difficulties," in charge of the minister, with County Attorney Thomas D. Austin, Rev. Robert P. Doremus, Mrs. George Brown and Miss Sue Brown in the cast. The second evening was given over to a May ball, managed efficiently by the young men of the parish.

The past months at the First Parish, Portland, with new life and enterprises, have been busy ones. On April 17th, the church fortunately secured Mr. Alfred Noyes to lecture. His interesting personality and gracious readings from his poems, with many remarks interspersed, made an evening long to be remembered. It was interesting also to recall that just thirty years ago Matthew Arnold lectured from the same pulpit!

The "annual meeting" of the parish was held March 29th. After the parish supper and Mr. Joy's report came the business meeting, with election of officers. It was voted to increase the appropriation for advertising, since the good results of this work were already so noticeable. The society also decided to engage a parish assistant to help Mr. Joy with the increasing work of the church. With two workers instead of one, the efficiency of the church can be more than doubled.

An interesting example of the possibilities of church extension work is to be seen at Old Orchard. Starting with an individual response to a newspaper advertisement, a movement of liberal religion has been rapidly developed. So large has been the demand for liberal preaching there that Mr. Joy is now conducting a series of services in the town hall on Sunday afternoons.

WESTERN CONFERENCE NEWS

The Cincinnati Conference.

By Rev. R. S. Loring.

The sixty-third annual meeting of the Western Unitarian Conference was held at Cincinnati with sixty-four delegates present. In his words of welcome, Dr. Thayer pointed out that the Conference was born in Cincinnati in 1852. Here, in 1886, it also passed through its storm and stress period, and settled for itself the "Western Issue," voting to admit to its fellowship all seekers after truth, whether they called themselves Christians or not.

It is natural that the return of the Conference to its home should call to mind some of those who were once active members, as well as those present at this latest meeting. In the fifties, among other delegates, were to be found "Belief in Miracles," a rather stout and pompous gentleman, also "The Diffusion of Gospel Truth," an aristocratic and exclusive party, and "The Divinely Appointed Religion of the Lord Jesus Christ," a theologian much given to attacking non-Christian systems of truth. Few present could remember any of these except by name. "Ethical Culture," that charming but egotistical youth, who thought himself the equal of religion instead of its chief minister, also used to attend meetings. He played the leading part in the debate of 1886. He had his place as a protest against shutting out any earnest seeker for truth; but as a complete representation of our religious position he failed to make good. He has been so long absent that few of the younger ministers ever met him face to face. That friend of the impulsive theological student, "Agnosticism," has also not attended a Conference for several years. Since we no longer spend our time protesting against orthodox theology, but attend to more constructive work, he seems not to feel at home. In his day, however, he made a brave fight against dogmatic arrogance, and he would still be given a welcome if he were willing to cease arguing and assume the modest rôle of delegate emeritus.

"War" and "Peace" were of course present. "War" did not seem a very popular delegate even after Dr. Perry, of Iowa City, in the kindness of his heart, made such excuses for its rude manners as he could. Dr. Perry pointed out that a conflict within the world of social experience is the basis for the existence of both the individual and the nation. We cannot get rid of such conflicting experiences unless we are all willing to do the same intellectual and moral goose-step. Each nation serves the same God, and has the right to pray to Him, even in war, as far as it acts true to its own light and its own soul. If such intellectual leaders as Eucken, Bergson, and Maeterlinck cannot see international politics from an impersonal point of view, how can the mass of the common people be expected always to reach unity and peace? Mr. Savage, of Louisville, came to the rescue of the fluttering dove by replying that the common people are much more likely to reach agreement and peace than are the scholars. The workers have the advantage of being less speculative and more practical. They do not live so much in the study and so stand closer to reality. Our International Liberal Religious Meetings, so ably directed by Mr. Wendte, and so loyally supported by the A. U. A., are effective means of bringing thinkers together and helping them to understand one another. They lead towards the ideal world-brotherhood. Mr. Gauld said that we must protect and develop national life first of all. This need not make us fight against other nations doing the same. Gladstone loved England, but he also worked for the freedom of Belgium, of the Balkan States, of Ireland. Public opinion is foremost among the great powers of the world. Every nation today appeals to it for justification. The addition of women to political life would do much to mould world politics for peace.

Our sturdy pioneer friend, "Free But Lonely," looked in at the door for a moment when Mr. Pulsford spoke on "The Free Church and Theology." The free church is a center of rebellion rather than of consolation. It is a tonic rather than a rest cure. Our religion cannot be that of the majority. It is not a position but a free moving spirit. The address, however, was so much more warming and unifying than its separate sentences that "Free But Lonely" soon sadly retired. In his place appeared "One in the Freedom of the Truth," a much more sociable and welcome visitor at our meetings.

"Missionary Zeal" was introduced to us by Mr. Bennett and Mr. Reese. So little regard did Mr. Bennett have for the feelings of "Free But Lonely" that he declared that the religion which cannot appeal to the common people is only a fungus growth. Freedom is not an end in itself, but only a means to gain social truth, to exercise faith out in the world, to come into sympathetic relations with others. Mr. Reese pointed out, with the zeal of those who have had the benefit of an orthodox training, that our religion is too self-centered. It is strange that they who most affirm the divinity of humanity have the least faith in the capacity of humanity to receive their religious message. In most country towns in the South our message has never been preached. Only he who does work in some mission station can know how fascinating preaching can be. As usual, "Missionary Zeal" was loudly applauded, which leads us to wonder why such a popular visitor at our Conference does not remain with us through the year. As it is nobody seems to know from where he comes, or what is his permanent address.

Another old delegate, absent for the first time, was "Salvation by Character." Whether he had a cold, or feels the effects of advancing old age, was not stated. Perhaps it was timidity that kept him away since one or two speakers expressed a quite murderous desire to officiate at his funeral. It should be remembered, however, that while "Salvation by Character" is not a satisfactory example of

the complete religious life, he did good work in his time in opposing that enemy of all morality, salvation through the vicarious atonement. In his place appeared the far less militant and more ethereal delegate, "Mystical Union With God." Mr. Shippen introduced her to us (for this delegate is feminine rather than masculine) in his fine sermon on "Rational Mysticism." Religion is not an intellectual definition of God so much as an emotional experience of God. Its language is symbolism. Intuition is its guide. It is to be found by the understanding heart. It has been set forth in many of our great liberal hymns, but neglected by pulpit and pew. Mr. Hawley also spoke words in praise of this more quiet and restful side of religion. In his address on "Worship," he said prayer was the finest expression of the religious life. It is not those things in life which break man down, but those great experiences which lift him up that lead to the finest type of prayer. This should not be the voice of the beggar demanding gifts, but the simple, childlike expression of man's self at its best. It is the divinity in man seeking its affinity in God.

Mr. Vail, in his address on "Socialism and Mysticism," joined in emphasizing the new note. Socialism meant to him simply the better, but not the equal, distribution of wealth. Mysticism is the discerning of the real world as existing within the physical world, but not identified with it. The mystic holds that if all proposed economic reforms could be carried out, the result would only be more well-fed and lazy human-looking animals. Real oneness must come through love, not through property. The mystic need not withdraw from life in Hindoo fashion, but can train himself to feel God in nature, in the poor, in the lowest of men. Here is a practical mysticism which unites the ecstatic feeling for God with union with and work for our fellow men. Mr. Loring in his address on "The Free Church and Social Reform" said every church should have a Social Service Class or Public Forum where new reform plans could be compared and tested. This would do more than clarify our social reform ideas. It wuold make more sympathetic and just our ideas of the men and women who advocate differing reforms, and so help to make social reform a brotherly evolution instead of a red-flag revolution. Mr. Martin, of Des Moines, speaking on "Socialism and Individualism," also placed the individual above property. Human life should be a triumph over mechanism. We should stand only for so much organization as can help liberate the self. We shohld rearrange the industrial machine that man may have more time for free development and play. There is danger lest the modern state, like the Catho'ic church, legislate too much for uniformity, and so put itself above the individual, instead of being his servant. The modern world is now organized to produce almost everything except great men.

The Sunday school work was ably presented by Mr. Lawrence. Mrs. Marshall, of Dayton, gave interesting illustrations showing how every child could be led to take part in the discussion of the lessons. Rev. Hugo Eisenlohr, of Cincinnati, made a noble appeal for the conversion of the parents into a right attitude towards the Sunday school. They should lead their children to feel that religion is life more than doctrine. In the home, religion and life should never be separated.

The report of the Treasurer showed that, although the contributions had fallen off $150, as was to be expected this trying year, the Conference had lived within its income. The Secretary reported that most of his work for the year was intensive, broadening and building up existing churches, rather than founding new churches. Aid was given to one new movement, at Griswold, Iowa. There the people started a real union and undenominationa' church. When they wished a minister, however, they found no orthodox denomination would help them unless it were allowed to put its denominational collar around their necks. It was only from our Secretary that they could get disinterested advice. The reports from the churches showed the usual gains, 482 members, after deducting losses.

The Conference was the most friendly the writer ever attended. Parting at the close was like breaking home ties, or separating from college friends at graduation. The Cinc'nnati Unitarians extended the most lavish hospitality, and welcomed the Conference back home after its long absence of about twenty-five years by providing things to eat even better than the fatted calf. We all wondered why we had stayed away so long. The following officers were elected for the ensuing year:

President—Hon. Morton D. Hull.

Vice Presidents—Rev. George A. Thayer and Rev. Minot O. Simons.

Secretary—Rev. Ernest C. Smith.

Treasurer—Charles B. Foote.

Director to 1916 to fill vacancy—Rev. Maxwell Savage.

Directors to 1918—Rev. Albert R. Vail, John R. Guilliams, J. R. Cavanagh, Rev. E. D. Martin, Rev. John W. Day, Charles Grilk, Dr. Wa'lace K. Harrison.

The following resolution was passed by the Conference:

"The Conference expresses the great pleasure it has given it to meet in Cincinnati, the city so closely associated with its origin and devolpment, and extends its hearty thanks to the members of the First Congregational Church of Cincinnati and to its minister, Rev. Dr. Thayer, for their generous hospitality."

WESTERN UNITARIAN CONFERENCE—TREASURER'S REPORT.

For the year ending May 1, 1915.

RECEIPTS.

Cash on hand as reported to Conference	$1,795.57	
From Secretary, Field collections	40.00	$ 1,835.57
Redemption Republic Steel and Iron bonds	$3,000.00	

Redemption at 105 Steel and Iron bonds	150.00	
Redemption J. J. English mortgage	1,800.00	4,950.00
Interest on investments		1,958.00
Subscriptions, Churches, Individuals, Aliance and Conference		1,637.87
Sundry Collections, $14.69 and $15.00		29.69
		$10,411.13

DISBURSEMENTS.

General Expense:		
Office, Salaries	$2,820.00	
Rent	510.00	
Light, postage, etc.	168.65	$ 3,498.65
General Expense:		
Field Work	$ 125.00	
American Unitarian Ass'n	5.00	
Unity Publications	102.00	
Exchange on subscriptions	2.00	234.00
Investments:		
Conrad mortgage, 6%	$3,000.00	
Case Threshing Machine Co., 6%	2,000.00	5,000.00
		$ 8,732.65
Cash in bank		1,678.48
		$10,411.13

Respectfully submitted,
CHAS. B. FOOTE,
Treasurer.

Chicago, May 1, 1915.

CONTRIBUTIONS FROM CHURCHES.

Alton, Ill.	$ 10.00	
Ann Arbor, Mich.	10.00	
Bloomington, Ill.	20.00	
Brooklyn, Mich.	2.00	
Buda, Ill.	5.00	
Champaign, Ill.	12.50	
Chicago:		
First	250.00	
Unity	25.00	
All Sou's	25.00	
Third	25.00	
Cincinnati, Ohio	100.00	
Cleveland, Ohio	300.00	
Davenport, Iowa	55.00	
Des Moines, Iowa	50.00	
Duluth, Minn.	12.50	
Evanston, Ill.	20.00	
Geneseo, Ill.	40.00	
Grand Rapids, Holland	5.00	
Griswold, Iowa	25.00	
Hanska, Minn.	8.00	
Hinsdale, Ill.	10.00	
Hobart, Ind.	10.00	
Indianapolis, Ind.	10.00	
Iowa City, Iowa	6.00	
Iowa State Conference	20.00	
Jackson, Mich.	15.00	
Kalamazoo, Mich.	20.00	
Kansas City, Mo.	10.00	
Lawrence, Kas.	10.00	
Lincoln, Neb.	17.25	
Madison, Wis.	25.00	
Milwaukee, Wis.	50.00	
Minneapolis, Minn.	30.50	
Free Christian	10.00	
Omaha, Neb.	10.00	
Quincy, Ill.	11.12	
St. Cloud, Minn.	5.00	
St. Louis, Mo.:		
Messiah	66.00	
Unity	100.00	
St. Paul, Minn.	96.00	
Sioux City, Iowa	30.00	
Toledo, Ohio	40.00	
Wichita, Kas.	20.00	
Youngstown, Ohio	10.00	$1,631.87
Rev. W. C. Gannett, Rochester, N. Y.		1.00
Mr. A. R. McAlpine, Chicago		3.00
Mr. Lewis H. Williams, Waukegan, Ill.		2.00
		$1,637.87
Received after Report:		
Associate Al iance	$ 15.00	
Detroit, Mich.	50.00	
Keokuk, Iowa	10.00	
Marietta, Ohio	5.00	80.00
		$1,717.87

Receipts from	1914	1913	1912
Churches	$1,855.67	$1,878.45	$2,100.12

CHICAGO, May 14, 1915.

We hereby certify that we have examined the accounts and vouchers of the Treasurer as shown by the books and find them correct. The cash in hand and the securities are as stated. (Signed)

ELEANOR JOHNSON LYNN.
J. W. HOSMER.

BOARD OF DIRECTORS MEETING.

The Board of Directors of the Western Unitarian Conference met at Chicago Headquarters on Wednesday, May 5th, at 2:10 p. m. Present—Mesdames Lynn and Mann, Messrs. Day, Greenman, Hosmer, Slade and Smith. Mr. Greenman was e'ected chairman. The Program Committee submitted its report in the form of a printed program, which was accepted and adopted by the Board. A partial report of the Treasurer was read and an Audit Committee, composed of Mr. Hosmer and Mrs. Lynn, was appointed to audit the accounts of the Treasurer prior to the annual meeting, their report to be presented at said meeting. It was voted that the $104.00 hitherto paid on account of Unity Publishing Committee be paid directly by the Conference to the Headquarters clerk. Voted, to authorize the Treasurer to pay $20.00 for extra clerical work for the year ending May 1st. Voted, that the result of the referendum to the churches of the autonomy proposition, considered at the last annual meeting, makes it inadvisable to bring the matter before the Conference for action. Voted, that the Secretary be empowered to represent the Western Conference at the coming meeting of the General Conference in San Francisco. Voted to authorize the Secretary to attend the May meetings in Boston. Adjourned at 3:15 p. m.

The Board of Directors of the Western

Unitarian Conference met at the Chicago Headquarters on Monday, May 17th, at two o'clock. Present—Mesdames Lynn and Mann, Messrs. Foote, Hawley, Hosmer, Martin and Smith. The Treasurer read his annual report, which was accepted and adopted. The report of the Audit Committee was also read and accepted. The Secretary read his annual report which was accepted. The meeting adjourned at 3:15 p. m. to renew its session at Cincinnati at the call of the Secretary.

ERNEST C. SMITH, *Secretary.*

CHICAGO ASSOCIATE ALLIANCE.

The Chicago Associate Alliance held its regular meeting at Hinsdale, Ill., Thursday, May 6, 1915, at 11 a. m. The church and dining room were filled with many kinds of flowers including huge bunches of the most beautiful lilacs.

After the minutes of the previous meeting were read, Mrs. Mabel Sampson Furzer gave a dramatic reading of "Mixed Marriages," by St. John Irvine. The play, which was given in a charming and a most impressive manner, deals with the complications arising from mixed marriages, in the present instance, the marriage of a Protestant with a Catholic. Mr. Raney, the father of Hugh who is in love with a Catholic girl, typifying bigotry and unreasonableness, and Mrs. Raney, Hugh's mother, recognizing all the difficulties and problems that must ensue, yet pleads for the young people to have their chance and believes that their love will go far toward a solution of it all. The play is up to date and includes much beside the above mentioned, in which society is concerned at the present time.

The Alliance voted to send Mrs. D. P. Hueston of Hinsdale as a delegate to the Western Conference, to be held at Cincinnati, Ohio, May 18th, 19th and 20th.

By vote of the Alliance, it was decided that a committee be appointed from each branch to raise money to assit the Swedish church in its liberal work among its people.

Mrs. Eugene R. Shippen of Detroit gave an interesting talk on their Sunday school work and its methods, many of which were new and suggestive.

Mrs. A. M. Lewis gave an interesting report of the Cheerful Letter Committee.

Luncheon was served in the dining room by the ladies of the church. There were present in attendance at the meeting, seventy members and ten visitors, with a collection of nine dollars and eleven cents.

Respectfully submitted,

ELEANOR JOHNSON LYNN,
Secretary.

MIDDLE STATES LETTER

MEETING OF THE DIRECTORS OF THE MIDDLE STATES CONFERENCE.

There was a meeting of the Board of Directors of the Unitarian Conference of the Middle States and Canada at 104 East 20th Street, New York City, on Monday, May 10, 1915, with Mr. William R. Billings, of Brooklyn, the newly elected President, in the chair.

After the reading of the minutes, Mr. Charles P. Blaney, of All Souls' Church, New York, was elected a member of the Board in place of Mr. Charles H. Strong, who resigned. The Board then organized by electing Mr. Blaney, Treasurer, and Rev. James A. Fairley of White Plains, N. Y., Secretary. The latter takes office September 1, 1915. On motion, Rev. Leon A. Harvey was requested to continue in office until his successor is installed.

The President was instructed to appoint a Finance Committee of three members, of which the Treasurer should be one.

The President was also instructed to appoint Committees on Churches and Missions in the Middle States and Canada as follows: New York City and environs, New Jersey, Upper New York, Joseph Priestly Conference, Meadville Conference, and Canada.

By permission of the President, Rev. A. R. Shelander of Passaic, N. J., asked the Board to endorse his request for a loan of $1,500 from the Building and Loan Fund of the Association for improvement in the basement of the Passaic church. It was voted to make this recommendation.

The applications to the A. U. A. for aid from the various churches of the Conference for the coming year were then taken up and recommendations to the Board of Directors of the American Unitarian Association made.

Voted, to elect Miss Anna L. Wentz, Clerk at Headquarters, with the understanding that the Previous arrangement with the League shall continue.

The Treasurer's report was submitted, showing a balance of $810.75. The Auditing Committee reported that the books of the Treasurer had been examined and were found to be correct.

A request for services to be held at Olean, N. Y., was referred to the Secretary.

The Executive Committee rendered a report concerning the work of Rev. Filotro Taglialatela with the recommendation that this work should be taken over by the Committee on New Americans of the Association.

Voted, That we recommend to the American Unitarian Association that the Association assume the entire burden of Rev. Mr. Taglialatela's Italian missionary work as a part of the work of the Committee on New Americans; and, that a committee be appointed from our Board to raise such funds as they are able to secure from the churches interested and that such funds be forwarded to the Association as a contribution to this account.

The President of the Board of Directors was authorized to appoint such committee.

Meeting adjourned.

FIRST CHURCH, PHILADELPHIA.

We continue to get benefit from the reaction of the Billy Sunday excitement. Our congre-

gations continue much larger than formerly, and of the 41 new members received in the last two months, fully half were driven to us by Sunday. We anticipate still more members from the same quarter. Mr. Sunday, among the other things which he assailed as emissaries of the Devil, fiercely denounced the "Higher Criticism." This led me to give a special course of Sunday evening addresses on "The Bible as Interpreted by the Higher Criticism." I had a very large and deeply interested hearing for two months. We brought our special campaign to a close by a week of meetings in Passion Week. I spoke on the two Sunday evenings, Rev. E. H. Reeman preached on Monday, Tuesday, and Wednesday, and Dr. W. W. Fenn on Thursday and Friday. The week was very helpful to our cause, though not so largely attended as was the case with the very unusual week we had in January. Between September 20th and May 16th we distributed from our church door 15,930 tracts. At the book-room, open eleven weeks while Mr. Sunday was here, 14,169 tracts were given or mailed to inquirers. 116 books were sold. Rev. and Mrs. C. E. St. John expect to spend the summer in California.

THE GERMANTOWN CHURCH, PHILADELPHIA.

The winter's work in the Germantown Church has been most successful. The Unitarian awakening which resulted from our effort to put something better in the place of the Sunday revival preaching and gospel has resulted in a great deal of new life and interest in our church. Twenty-seven new members have signed the roll and a number of others have become interested in our church services and are coming to feel at home with us.

In announcing our week of special services two thousand notices were sent out to families in Germantown. It was stated on a separate card that literature would be mailed if names and addresses were sent to the committee. In this way over one hundred names of those who were inetrested in our liberal Christianity were obtained and numbers have come in contact with our faith who had previously been ignorant of it. The older members of the church also have been aroused to new action and enthusiasm. A beautiful new screen and pulpit have been given to the church, which now completes the interior. This pulpit and screen, together with the railing around the platform, were given by Mr. Conyers Button and his son, Mr. Priestly Button, in memory of Mrs. Button, who was one of the early members and founders of our church.

Arrangements are being made also for a gift of ten thousand dollars as a permanent addition to our Endowment Fund, given by Mrs. Justice in memory of her husband, Wm. W. Justice, who was one of the founders of the church, and throughout his long life, one of its most loyal and generous supporters. It is a great satisfaction to know that in this added way the influence and helpfulness of a most helpful life will be made to endure in our midst.

The church books, including the Bible, the Church Record Book and other volumes, have been beautifully bound in rich leather in memory of Miss Malvina Beck, who was one of the first Secretaries of our Woman's Alliance.

The last meeting of our Men's Club, which was an open meeting to which women were invited, was largely attended and proved of great interest on account of the brilliant address of Doctor Stanton Coit on "Europe in the Melting Pot." Dr. Coit's analysis of the situation was one of rare insight and ability.

The work at our Nicetown Club has been very successful. The Boy Scouts and other groups of boys have been busy during the winter making a fleet of three rowboats and a motorboat to be used at our summer camp. These boats have attracted some little attention and a number of other clubs have asked our Superintendent, Mr. Gear, for copies of the drawings so that the model might be duplicated. Already we have a couple of acres of ground planted with potatoes and other vegetables, being cared for by the boys under the direction of our Superintendent, so that by the time our summer camp begins in July, there will be plenty of food already available. This summer camp is one of the most important features of our work. It mingles the happiest sort of outdoor life, together with healthful work, which proves of inestimable benefit to both boys and girls.

Early in June we are to have a carnival, arranged for entirely by the boys and girls of the club, on the lawn of one of our beautiful estates here in Germantown.

Our group of Boy Scouts is one of the most successful in the city, under the leadership of Mr. Stewart, who last year took Mr. Hawes' place as Scout Master.

We have given a room in our club building for the use of the Society for Organizing Charity so that they may have an agency there. This makes it unnecessary for us to do any direct giving ourselves to help meet the needs of the poor, and affords a splendid opportunity of co-operation between our club and the society. Members of our Alliance always attend the monthly conference of the society at the club house and do a good deal of the visiting. Our information in regard to the boys and girls and their parents proves of great value to the expert worker.

Several plays were given by the boys and girls at the club, which proved exceedingly attractive. Dramatics have also been revived in the church owing to the enthusiasm of one of our members who has been instrumental in getting groups together who have presented Sheridan's "Duenna," "Rebecca of Sunnybrook Farm" and a dramatization of Kingsley's "Water Babies," to the great enjoyment of the congregation.

ALL SOULS CHURCH, WHITE PLAINS, N. Y.

The services of All Souls Church have increased in attendance and interest during the year. A most valuable feature has been the discussion carried on by the members of the congregation at the close of the morning service. On two different occasions, telegrams

of support have been sent to President Wilson, once in connection with the Mexican crisis, and once after the sinking of the Lusitania.

The Woman's Alliance has purchased for the church an orchestrelle, borrowing the money from the "Ware Fund," which has been accumulated by members of the Ware family within the church from outside members and friends of the same family. The orchestrelle has added greatly to the value of the services.

Early in the season the congregation was obliged to seek larger quarters, and is now comfortably housed in a commodious upper room. The need of a real church home, however, is keenly felt, and the Building Fund is growing steadily with that end in view.

A most valuable course of lectures has been given during the winter by professors from the College of the City of New York. Two of the lecturers, Professors Duggan and Overstreet, are members of the congregation.

The men of the congregation, with many outsiders, meet once a month at a local hotel for dinner and a discussion upon some serious topic. Different ones preside and the entire organization is quite informal. Attendance, 25-30.

The Alliance has arranged several most delightful social affairs, all of which have been well attended. At the close of the season an out-of-door supper will be held on the grounds of the Roger Ascham School.

Church of the Saviour, Brookln, N. Y.

On Easter, 25 joined the church and over $500 was collected for the Church Endowment Fund.

At the annual meeting—at which many interesting reports were read—a balance was shown in the treasury for the first time in many years. One interesting report was that given by the Sunday school in the form of charts, exhibiting the progress of the different departments. These proved so unique and attractive that Mr. Lawrence asked that they be sent to Boston for inspection during the May meetings. Another report showing a successful winter's work, was that of the Young Women's Club. This organization, formed in the fall, has held informal teas every Sunday afternon from 4 to 6 o'clock, for the purpose of making the young people feel at home among the congregation. Under its auspices a reception was given in April to those who united with the church on Easter and other newcomers; also a lecture, consisting of lyrical readings and comments on some modern poets, by Prof. I. B. Stoughton Holborn of Oxford, the proceeds of which went to the Summer Work Fund at Willow Place Chapel. The chapel reports were most encouraging, showing a corps of 60 volunteer and 19 paid workers, and an average daily attendance of 250. On April 26th the Chapel Women's C'ub held a dinner, in celebration of its 25th anniversary; this was very successful, with 30 members present. As a playground has been secured, it is hoped that many of the activities at the chapel can be carried on there during the season.

The officers elected by the Alliance for the coming year are:

President—Mrs. C. T. Pierce.
1st Vice-President—Mrs. N. J. Bishoprick.
2d Vice-President—Mrs. Benjamin Prince.
Recording Secretary—Mrs. Wm. Mason.
Corresponding Secretary—Mrs. A. E. King.
Treasurer—Mrs. Hersey Brown.

Mr. Pierce of Washington preached on April 11th.

Newburgh, New York.

Things are slowing up with us now but we have had a most successful year. The average attendance at the services has been well maintained. The Alliance and the organizations have successfully carried out their programs as planned.

In the fall, Mr. Wilson gave a series of six illustrated lectures on "Europe and the Great War" on successive Sunday evenings which were well attended. Two dancing classes were maintained this winter with conspicuous success—one meeting in the afternoon for children and the other in the evening for adults. Many social events have drawn our people together frequently—suppers, dances, socials, etc.

We have kept our bulletin board constantly preaching our liberal faith and ideals to the passer-by.

On Easter Sunday, the minister extended the right hand of fellowship to the largest number of new members in many years—fifteen joining at that time. About ten more will join in June.

We have a'so taken our part in most of the community enterprises and are slowly winning our way to fuller recognition and fellowship among the churches of the city. The future is bright with promise.

The First Unitarian Church, Erie, Pa.

The church here has had a successful year in every way. We have held regular morning and evening services every Sunday, from the first Sunday in September, and we will continue this practice until the first of July when we will close for the summer vacation.

The church attendance has been regular and uniformly large at both the morning and the evening services throughout the year, the average being higher at night than in the morning. Men have predominated at both services.

Our new plan of church organization and business efficiency has continued to work with increasing success and effectiveness. The President of the Board of Trustees, Mr. Hermann Lemp, has also been the General Manager of the seven working committees of the church, and he has therefore had his firm and efficient hand on every department of the church work, both through the Board of Trustees, and through the chairmen of the seven working committees. The result has been very effective in the raising of the church funds, and in getting the church work done.

We have this year painted and decorated the inside of the church, finished off our parish rooms, put in a new heating system, increased the salary of the minister, built up the musical end of the church service at an increased expense, met our current expenses, and paid our final indebtedness to the Building and Loan Fund, and all this during the greatest financial depression which the city of Erie has suffered in forty years.

We have also had better attended and more effective business meetings, we have looked after new members and newcomers to the church with greater regularity, both by the minister, and the older members of the church. We have had more and better entertainments in the church, and we have increased the social life, and the social enjoyment of the church members and attendants, both old and young. We have had better publicity and a more systematic way of making our work known to the community. We have rendered better and greater social service to the community, and in fact we have improved every department and phase of our church life and work, by our business methods, as well as by the dynamic spiritual power of the church.

The Woman's Alliance, which is one of the oldest and most effective departments of the church, has had a splendid year. The Alliance has studied South America at its regular sessions, and it held a successful fair at which $350.00 was cleared.

We have reached an enrollment of over one hundred in the Sunday school with a high uniform attendance both by the teachers and the pupils.

We have reorganized and bui't up the Men's Club to one hundred members who have joined and paid their dues, and we have had an average of some eighty-five men in attendance at the six regular monthly meetings and dinners. The club meetings have been addressed by Superintendent of Schools, Bush, Bishop Rogers Israels, Rabbi Max Currick, Dr. Flick, Hon. Peter Witte, and Mr. Edwin K. Buttolth, all of whom delivered splendid addresses which were followed by lively and spirited discussions.

The church celebrated its seventeenth anniversary on March 24th by a birthday banquet at which some two hundred and fifty people were present. This occasion was marked by the burning of the mortgage which Dr. Samuel A. E'iot, as President of the American Unitarian Association, delivered to the chairman of the Board of Trustees. Miss Ruth DuMars, a tot of four years, struck the match and set fire to the document, much to the delight of the whole assembly. Dr. Eliot delivered the principal address of the evening which was an inspiring utterance emphasizing the three great notes in our message, simplicity, social service, and spiritual inspiration. Rev. L. A. Harvey, the founder and first pastor of the church, was also present and delivered an eloquent address to his many old friends as well as the many new ones present.

The church will hold its annual meeting on June 2nd at which time reports will be made, Trustees elected, and plans made for next year. Rev. Minot Simons, of Cleveland, will be with us and deliver a short address upon that occasion.

Second Church, Brooklyn.

The Second Church (in Brooklyn) closes its year of worship, June 20th. It has had a winter of intensified fellowship and the most encouraging co-operation. As illustrations of the former, the Men's Club has responded cordially to a series of after-dinner lectures, among the speakers being Mr. George E. O'Dell of the Ethical Culture Circle in New York, Rev. Peter H. Goldsmith who spoke on our relations with Latin America, and Rev. M. R. Boynton of the Clinton Avenue Congregational Church, who described a survey he had made of that parish. The Alliance has, among other very well conducted enterprises, carried to completion a most successful fair, $1,175 having been received in an afternoon and evening.

Mr. Lyttle has sought to bring practical sociology into the scope of his pulpit message by sermons on the late "Charles R. Henderson" and "Pensions for Widows with Children." The church has begun the publication of important sermons, the first being "The Ship of Souls," an Easter sermon. A novel feature of the new Order of Service is the introduction of Samuel Longfellow's poem on "One Holy Church of God," which is printed on the back of the card. Visitors are requested to take the card away with them as a token of what the church stands for.

"Billy" Sunday and the Unitarians in Paterson.

Two winters ago an effort was made to discover whether there were any Unitarians in Paterson and a few parlor meetings were held. Less than a score of people responded and the endeavor did not seem promising. On Easter Sunday of this year "Billy" Sunday came to Paterson for one of his whirlwind campaigns. A tabernacle seating nine thousand was built. All the evangelical Protestant churches except the Episcopalian united and promised to suspend their services during the campaign. Splendid preliminary organization was effected. The newspapers made a special feature of the coming of Mr. Sunday and carried pages of publicity. For seven weeks the Sunday meetings have been held every afternoon and evening except Mondays. Except for the first weeks of afternoon meetings, the tabernacle has been crowded at every service. A great chorus of one thousand has attended faithfully. With three days more the total attendance has been 677,500 and the converts number 12,692.

The Unitarians knew from the Philadelphia and earlier campaigns that Mr. Sunday would attack them and that his attack was their opportunity. As they had no local church they were at a great disadvantage. The ministers of the New Jersey churches were constituted a committee and the Associated Alliances entered into the matter with spirit. A

book-room was rented less than two blocks from the tabernacle and on the main street between it and the city. Large placards announcing what Unitarianism is and offering free literature were effectively posted. The Alliances of Montclair, Passaic, Rutherford, Hackensack and Orange sent in turn two members each day to attend the rooms. Five of the ministers took one day every week to be there. A young English Unitarian was hired to be present morning, afternoon and evening. It meant a cordial co-operation among the Jersey churches.

No one was prepared for the amazing publicity which attended the opening of the campaign as Paterson being in the metropolitan district, the New York papers featured it and through them it was reported all over. Had the Unitarians been prepared to use this wonderful opportunity they would have had the greatest publicity in their history. More people could have been told what Unitarianism was than ever heard or read of it. Hurry calls were sent out for the leaders to come to Paterson for public meetings but for one reason and another they could not come and shrank from the interpretation of combating Mr. Sunday which the newspapers insisted on. The great initial opportunity for nation-wide publicity was lost and only some inconsequential statements of doubtful value went forth. Since then Sunday himself has ceased to interest the New York papers and gets from them only a daily paragraph.

A strange difference of opinion concerning the work of Mr. Sunday became apparent among the Unitarian ministers of the metropolitan district. Some thought of him as doing much more good than harm and regarded his ethical note as the real part of his work and felt that he was near of kin and to take issue with him was a mistake. Others were simply indifferent both to him and the idea of using the opportunity he created for the propagation of our faith. Others felt that the harm he wrought far outweighed the good and that we had an obvious duty. The writer of these paragraphs started with the first of these views and has come to the last. Mr. Sunday is a man of the past in his message. His use of modern methods of organization and publicity and the placing of his whole campaign on the circus level together with some very real histrionic gifts and an utterly unscrupulous use of every cheap appeal to the crowd gets him the mob. He is interesting historically. He is the logical conclusion of orthodoxy, its *reductio ad absurdum.* Orthodoxy today is in an untenable position. It cannot stay where it is. It must move in our direction. It thinks it can go back. "Billy" Sunday is its attempt to retreat to utterly discredited and long-discarded views. The pity of it all is that orthodoxy by the unanimous invitations of the ministers of city after city puts forward this anachronism as official. Hundreds of ministers who are progressive maintain a craven compliance. The workingmen who are already beginning to regard Mr. Sunday, whose economics and sociology are as antiquated as his theology, as a hireling of capital, whose main message is against a future hell while he ignores the hells of society, will awaken to the atavistic orgy before the church will.

To one who knew some of the earlier revivalists this one is astonishingly cheap and coarse. Most thinking people find the sermons commonplace to weariness. The colossal egomania, brag, and bluff and bluster are supplemented by a low vulgarity which makes one feel himself in the presence of an unclean spirit. The amazing superficiality of it all makes one marvel that it can be taken so seriously. There may be some lasting results but many of those are on the wrong side of the ledger. It is not possible to preach hell fire and fear and hate and bigotry day after day and escape the consequences. Mr. Sunday is not a religious man in any sense of the word.

The constant attacks on Unitarianism which are not arguments but the bald statements that every Unitarian is a liar and is going to hell cause a natural reaction and lead people who are repelled by Mr. Sunday to ask questions about it. Over seven hundred people came to the Unitarian book-room during the first six weeks of the meetings, to ask for literature and information. Over seven thousand tracts will have been given out. Well on to four hundred people have left their names as interested. One Sunday evening meeting was held with five of the Jersey ministers as speakers. There was no name to conjure with. It was a rainy night but the hall was filled with almost seven hundred people. It was an evening of the exposition of Unitarianism. There were but a few references to Mr. Sunday. Another such meeting is to be held May 30th. In the fall a series will be given. It begins to look as if a local movement would result from this strange orgy of hysteria. The human reason and the brotherliness and reverence of the human heart cannot be utterly flaunted.—E. S. W.

UNITARIAN PILGRIMAGE.

Only a limited number of places, in the Unitarian Party to the General Conference in San Francisco, are now left, and those wishing to be sure of accommodation should make immediate arrangement for reservation. The number of applicants has exceeded expectations, and it has been found necessary, for practical reasons, to limit the size of the party. Places may be reserved either directly of Thos. Cook & Son, 336 Washington Street, Boston, Mass., or through the Rev. Sydney B. Snow, chairman of the Committee on Transportation, 2 Chestnut Street, Boston, Mass.

Every morning He puts into our hands anew the mystery of our existence. The chance to think true thoughts, to do brave and kind deeds, to love Him, and to help our brethren —these the great chances of the soul, these, the eternal life, the "long life even forever and ever." He gives us day by day when we ask for life.—*Phillips Brooks.*

SOUTHERN CONFERENCE NEWS

DALLAS, TEX.

The church at Dallas feels that it has taken several steps forward, the past month in the cause of "Liberalism" and useful citizenship.

A delightful treat for the Alliance members and many friends was the lecture at the church upon "Dramatic Ancestors" by Prof. Stark Young of the English Department at the University of Texas. Prof. Young traced the pedigree of various familiar types on the stage; e. g., the ghosts of the Elizabethan stage came from Seneca who took them from Euripides who in turn found them in Aeschylus. He discussed the relatively small number of themes which the human race has evolved, and the repetition and variation of these themes through the history of drama. "Only a few great themes are capable of moving us profoundly," he said, "and these themes were all used in the earliest drama no less than in the later. The great elemental emotions that move us are the same always." He paid high tribute to Molière's technical methods which are, he considers, apt and more invisible than those of modern playwrights. To Molière he attributes the best and finest phase of the social drama.

Prof. Stark Young will lecture at Dartmouth this summer.

The Bergson Class has completed its study of "Creative Revolution" under the leadership of Mr. Bentley. The class has been well attended. A similar course is contemplated for next year.

From the Unitarian pulpit Mr. Bentley gave a scholarly address upon "The Lost Soul" from the point of view of the scientific inquirer. Prominence was given to the lecture in a local paper.

On May 5th at the home of Mrs. Pollard, Mrs. Georgia Stenger gave Ibsen's "Peer Gynt" in a manner as inimitable and fascinating as it was instructive. In her reading she brought out clearly the humor and satire of the play, giving with justice the dramatist's clever portrayal of the irresponsible fantastic hero. The weird melody on the "Death of Osse" by Grieg was rendered on the piano with tenderness of expression by Miss Pollard.

Another social feature of the month was the church supper and bazaar. Fancy work and food tables brought some revenue to the Alliance funds. A short musical program followed the supper, after which stereopticon views from the life of Martin Luther were shown.

The Dallas delegates to the Louisville Conference mention of especial interest and helpfulness the papers read on Sunday school work, and the discussion upon the development of the "missionary spirit." Our pastor's address at the Conference upon "The Appeal of Religion to the Unchurched," we note with pardonable pride, appeared, through the Associated Press, in all the afternoon papers of the state. Solicitations have come to Mr. Gilmour for a course of lectures on Unitarian literature from Waco and San Angelo with a view of establishing Unitarian churches in these cities.

Citizens of Dallas have recently organized a Central Federated Forum to meet fortnightly in the Municipal Building for the discussion of current vital question and the promotion of good in this city. During Mr. Gilmour's absence in Louisville, he was honored with the Presidency. Back of this organization are labor clubs, women's clubs and many churches.

THE SOUTHERN CONFERENCE AT LOUISVILLE.

Three days of spiritual uplift, heart-to-heart and brain-to-brain communion, and a gala time socially, was the result of the twenty-seventh session of the Southern Unitarian Conference held here in "old Kentucky" last week.

Twenty-four ministers and delegates came from their respective homes. Dallas, New Orleans, Atlanta, Chattanooga, Richmond, Norfolk, Lynchburg, Roanoke, Huntington, W. Va., Marianna, Florida, Swansboro and Martha, N. C., were represented from our Southern field. While Boston, Meadville, Cincinnati and Chicago brought cheering words and encouragement from their sections.

Our visitors were all most interesting and interested, and united in pronouncing this an unusually live and successful Conference, in its grasp of subjects, interchange of thoughts, and enthusiasm.

Deep earnestness characterized the various speakers as they addressed their eager listeners. The experiences of those who had long and loyally striven for the continued and more rapid progress of our Unitarian faith were a stimulus to those new in the field. Our cause is certainly growing, as evidenced by the encouraging reports brought to us, and as shown in the increased size of our Sunday congregation here in Louisville and our flourishing Sunday school.

The meeting of the Southern Associate Alliance on the second day of the Conference in its 20th session brought the women assembled into very close touch with each other, as they listened to the reports from the various branches. The number of those who sent reports and annual dues, even though they could not send a delegate, was very encouraging, and each report was greeted with applause, especially where one branch, composed of about a dozen energetic women, had earned three hundred dollars the past year. New branches from Roanoke and Lynchburg, Va., were welcomed.

The President of the Southern Associate Alliance, Miss Spalding of Dallas, occupied the chair at the Alliance meeting, assisted by Mrs. E. A. Goddard of Louisville as Secretary. After two hours of reports and detail work, the President suggested a five minutes recess, which came opportunely, as the President of the Louisville branch invited all present to adjourn to a frappé table, the refreshing beverage having been sent to the ladies of the Conference, by the Men's Convention and Publicity League of Louisville.

Sincere regret was felt and expressed that Miss Spalding, whose efficiency and bright, attractive manner won all hearts, declined to

stand for re-election as President, but all present were ready to pledge their loyalty to Miss Soule of New Orleans, who was unanimously elected to fill her place.

The women of the Louisville Alliance served luncheon in the church parlors on May 28th and 29th, in honor of the visiting ministers and delegates, which many of the church people attended.

The Junior Alliance, now a department of the branch, is composed of attractive and efficient women ranging in age from eighteen years up, and is always a wellspring of joy at these social gatherings, supplying the waitresses from its membership, and a committee for floral decorations, which at this lovely season of the pink and white dogwood and other blossoms made the whole church building a bower of beauty.

On the afternoon of the 29th the trustees arranged for an automobile ride for the visitors, who were accompanied by a number of the church members. The weather was ideal, and all enjoyed the drive, and stopping for "five o'clock tea" at the beautiful and hospitable home of Mrs. L. H. Wymond on the banks of the Ohio river.

This is a truly Conference letter with very few local items. One source of pride and happiness to our local branch just now, is that the Junior Alliance deciding to give in their names and dues individually to the branch, instead of paying one dollar as formerly for its whole organization, gives the Louisville branch a membership of 136—and entitles it to a director. A. D. L.

NEW BOOKS.

IS DEATH THE END? *by John Haynes Holmes, minister of the Church of the Messiah, New York.* G. P. Putnam's Sons. 382 pp. $1.50, net.

It seems a bit strange to discover John Haynes Holmes in the rôle of a Conservative—a doughty and vehement champion of a "traditional view." But whatever Mr. Holmes does, he does whole-heartedly, and with an eager rejoicing that is of itself persuasive. And one must hasten to insist that in his discussion of this age-old problem of Immortality, though frankly defending what he himself calls the "traditional interpretation," he has in no wise missed the exigencies of most searching modern scholarship or evaded the responsibilities of frankest courage in personal conviction. Mr. Holmes has not only made himself reasonably acquainted with an enormous field of literature on his subject—not overlooking, as we believe, a single worthy contribution to the discussion for the last quarter century—but he has honestly weighed and digested the value of these writings; so that a large part of his accomplishment in this book lies in the value of his reviews and estimates of the literature of Immortality, irrespective of his own conclusions.

But from any point of view this seems to us the most complete and satisfactory discussion of the problem within the reach of the average reader of today. Its first value lies in its surpassing clarity and straightforwardness of statement, combined with a singularly attractive manner of writing. Out of a vast maze of modern scholarship, Mr. Holmes brings definite, concrete, unconfused and well-related results. One never fails to know exactly what he is trying to say, or doubts that what he is saying is of substantial validity, having been arrived at after an intelligent canvassing of all the factors involved. The writer advances from point to point with the precision of a logician who has tested at each link the security of his chain. This does not mean that one must always agree with the writer. More than once we have found ourselves rebelling before the vehemence of his conviction. Mr. Holmes' chief fault lies perhaps in over-vehemence. The exclamation-point is a favorite mark of punctuation with him, transcending altogether the accepted custom of modern literary composition. Mr. Holmes must have everything all his own way, or the thing won't go at all. For instance, there seems to us something arbitrary in his early insistence that immortality, to have value, must be strictly individual, precluding all notion of the merging of our consciousness into a larger, universal consciousness. Why is that necessary? Why need such merging mean the "losing of ourselves," rather than the "finding of ourselves" in a more vivid triumph of personality, if memory be not submerged but rather universalized in the merging? Moreover, does the writer really mean quite so much as he says when he asserts (p. 242) "A more terrible fate than this of annihilation has never been conceived by the human imagination. So terrible is it that immediately we find ourselves asking if there are any souls so worthless as to deserve such a doom as this?" Later the writer himself admits that to a considerable number of thoughtful souls the conception of eternal unconsciousness—(which is of course equivalent to annihilation)—is rather inviting than terrible; human imagination can easily go much farther in its dreams of terrible fate. Mr. Holmes' valiant dogmatism rises to its ultimate fervor of ecstatic confidence perhaps when he announces (p. 138) that "the human soul is immortal, else is God mad and evolution itself a baseless dream!"

But may we frankly confess that for ourselves this volume rather gains, not only in charm but in pragmatic usefulness, through these occasional excesses of its primal virtue of eager confidence. For Mr. Holmes' underlying method is not dogmatic but one of scrupulous open-mindedness; and he wins his right to explicit and emphatic valor of assertion from the thorough-going rigor of his investigation. He deals with an explicit problem in an explicit way, refusing to be led into the fogs of obscuring mysticisms or evading spiritual rhapsodies, and refusing to be satisfied with the subtle refinements of a "hung verdict." He has asked a straight, plain question, to seek a straight, plain answer; and he does not deviate a moment in all his writing from the precise enterprise which he has undertaken. His process of development is luminous and reassuring. He wins for himself at first the thesis that his question is at

least an open one—neither science nor philosophy has a conclusive negative with which to close the inquiry. His discussion of the "Intimations of Immortality" is singularly illustrative of the modern method of dealing with classic arguments, claiming never too much from the implications, which seem to be involved in past human experience, and yet accumulating in orderly sequence the constructive sum of rational prepossesion. A chapter on "Immortality and Evolution" is perhaps the best in the book; certainly the most eloquent. In his discussion of "Immortality and Scientific Research" Mr. Holmes refuses to take comfort from the investigations of the Society for Psychical Research. He canvasses the field carefully to reach the conclusion that "if we mean by proof the kind of inductive demonstration which is the commonplace of modern science, we must once for all surrender the idea of proving the reality of the immortal life. The Society for Psychical Research has done all that can be done in this direction, and in its failure must be seen the failure of all attempts at proof by induction from direct experience." Which seems to us to be going a bit too fast. Final failure is by no means admitted by eminent men of science, and the last word may yet be very far from having been said in investigations along these lines. Still, for present results, Mr. Holmes' attitude seems valid, and we turn with him to another line of argument for ultimate conviction.

Does he bring it to us in his chapter on the "Proof of Immortality?" There everything is staked on the validity of the "proof of inference"— paralleled, as he illustrates, by the scientists' convictions of the reality of ether, ions, the fundamental laws of chemistry and the like. "We know," says the scientists, "that the ether in the atmosphere is a reality, even though it is beyond the reach of our experience, because the facts of light cannot be explained without it. So also, to my mind, do we know that the immortal life is a reality, even though, like the ether, it is beyond our conscious experience, because the facts of human life cannot be explained without it. We know, say the chemists, that the invisible ions and corpuscles are real, because the facts of the visible elements can not be understood without them. So also do we know that the invisible life beyond the grave is real, because the facts of this visible life cannot be understood without it. We know, say the scientists, that nature is not chaotic but uniform through all time and space, because all the known facts of human experience demand that hypothesis for their rational explanation. So also do we know that we are immortal because all the known facts of human life demand that hypothesis for their satisfactory explanation" (p. 210).

Does this argument satisfy? Well, Mr. Holmes has written as persuasive and eloquent a book as ever could be written to bring average souls of men to a state of mind in which these arguments do satisfy. Can anything more be said? We have never known the argument to be presented with a more valid and convincing manner of approach. And Mr. Holmes reminds us significantly that on his side stand the noble company of the world's most inspiring and most finely endowed spiritual leaders. The inevitable tendency of noble souls to urge for the nobility of the essential optimism of the faith in immortality is of itself a mighty factor in conviction. A chapter on "Conditional Immortality" repudiates that modern make-shift of escape from some of the problems of universalism. "What Immortality Will be Like," is sanely and wholesomely discussed. "Does it make any Practical Difference?" is a question in conclusion with which Mr. Holmes deals with resolute frankness. All tendencies to permit the faith in immortality to weaken the soul's responsibility before this world's unideal conditions—to use it as a drug to dull men's sense of social injustices and wrongs involved in present customs—to juggle with it to persuade souls to submit with servile patience to earthly inequalities or to postpone all impulse for human betterment because another life brings compensations—these tendencies naturally call forth our writer's ringing scorn. Rather would he find in the faith of immortality an added impulse for unselfish devotion to earth's social problems. "It is this idea which springs solely from the conception of man as an immortal being which puts behind the work of social service an unconquerable impulse, and puts before it a not unworthy goal. If death ends all, why then we shall be well content if each gets his bite and has his place to wallow. But if life is in truth eternal, then shall we not be content until every man, "from the least even unto the greatest," has been lifted up out of the dens of earth onto the heights of the spirit, and has fulfilled the prophet's vision of knowing God. If we wish great results, we must command great motives. . . . There is no motive of social service which is comparable to the faith which believes in the eternal destiny of man. There is no goal of social service which begins to loom so high as that complete emancipation here and now of an immortal soul. 'Thy Kingdom come' is our one great prayer to God these days. That Kingdom shall come, and only come, when as we gaze into the pinched face of the child-laborer, or look upon the withered form of the slum-dweller, or watch the despair of the unemployed, we see not merely the suffering of a mortal body, but the present damnation of an eternal spirit!"

Mr. Holmes' conclusion of the whole matter is summed up on his last page: "To believe that death is the end is to accept, whether we will or no, the whole sum and substance of materialism. To accept the spiritual interpretation of life is at the same time to accept the immortal hope. These things belong together, as the part belongs to the whole and the whole to the part. The final and perfect justification of the idea of immortality is in its immediate kinship with that great family of ideas which constitutes the universe of the spirit. It fits in with the thought of God; it matches the conception of the soul; it harmonizes with the ideals of truth, goodness and beauty; it answers to the noblest dreams and aspirations of the human spirit. Therefore and therewith is it true!"

Advertising Rates

List prices per month: special discounts for longer contracts.

1 Page	$10.00
Half Page	6.00
Quarter Page	4.00

Copy for advertisements must be furnished by the 20th of each month.

Mr. Pulsford's Sermons

Recent Issues Are:

"Mountains and Men"
"The Wide Prospect"
"By What Authority"
"Wash in the Nearest River"
"Mere Getting Together"

Copies (5c each) may be had by mail from Unitarian Headquarters, 105 S. Dearborn St., Chicago, Ill.

Pacific Unitarian School for the Ministry.

BERKELEY, CAL. **Founded 1904**

Aims at thorough and scientific scholarship; emphasizes the application of religious ideals to municipal and social as well as individual life; gives complete preparation for the modern ministry and social service. It works in co-operation with the University of California and other Divinity Schools and affords an unusually wide choice of courses. Open to both sexes.

The year begins August 16, 1915. Write for the Register and complete information to the President,

EARL MORSE WILBUR, D. D.,
Pacific Unitarian School, Berkeley, California.

Unity Tracts and Unity Short Tracts

now available for free distribution.
Write to

UNITARIAN HEADQUARTERS
105 So. Dearborn St., CHICAGO.

The Meadville Theological School

(Established 1844)

MEADVILLE, PA.

Trains men and women for a liberal and progressive ministry.

For catalogue address the president,

F. C. SOUTHWORTH

Point Breeze Inn and Bungalows

Located on an island off the coast. The woods, fields, and rocky shores, the pure sea air scented with the odor of evergreen trees, make an attractive place. Quiet and homelike. Accommodates sixty. Booklet. Address, J. H. Ambrose, Medomak, Me.

Western Unitarian Headquarters

The Western Unitarian Conference maintains offices at 105 South Dearborn St., Chicago, which are open daily from 9 a. m. to 5 p. m. (Saturdays 9 a. m. to 3 p. m.). All publications of the American Unitarian Association, including those of the Religious Education Department, and of Unity Publishing Committee, as well as all denominational periodicals are kept on sale and for distribution.

Secretary, REV. ERNEST C. SMITH
Headquarters Clerk, MISS LINA SCHEIBLE

Things Commonly Believed Amongst Unitarians Today

WE DECLARE our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God our Father.